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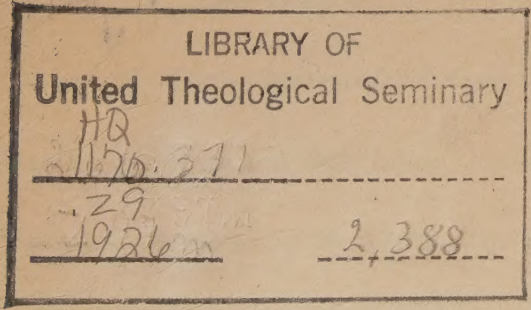
WAITING FOR YOUR MESSAGE

MOSLEM WOMEN

By
DR. AND MRS. SAMUEL M. ZWEMER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FOREWORD

NO one can study the tragic story of women under the Moslem faith without an earnest longing and prayer that something adequate may be done by the United Church of Christ to meet this need. There is no faith in the world, not even our Christian faith, which is doing such rapid missionary work and extending itself so rapidly, as the faith of Mohammed. Only a very few Boards are attempting to meet the situation and of necessity they are doing it very inadequately. We question whether any denominational Board can deal with this problem. It may be that a great united movement will come and we may see the Gospel of Christ prevail. We think with pity and sorrow of the veiled women of Islam. Is there not equal tragedy in the veil which hangs before our eyes, preventing us from any realization or understanding of the vast need? It is beyond human power, but it is not outside the power of God and the sacrifice of our Lord, Jesus Christ, therefore let us study this year, with constant prayer, that in His time and in His way Christ shall reign.

Mrs. Henry W. Peabody, *Chairman*
Miss Gertrude Schultz
Mrs. N. Walling Clark
Mrs. Frederick G. Platt
Miss O. H. Lawrence
Mrs. A. V. Pohlman
Miss Emily Tillotson

A Moslem Wife's Lament

"Less than the dust beneath thy chariot wheel,
Less than the rust that never stained thy sword,
Less than the trust thou hast in me, my lord,
Even less than these!

Less than the weed that grows beside thy door,
Less than the speed of hours spent far from thee,
Less than the need thou hast in life of me,
Even less am I.

Since I, my lord, am nothing unto thee,
See here thy sword, I make it keen and bright,
Love's last reward—Death comes to me to-night,
Farewell, Zahirudin."

PREFACE

THIS little book invites the reader to turn aside for a while from the joy and peace of her Christian home life—that rich inheritance—and consider other lives less favored. (It is not intended to foster a spirit of Pharisaical superiority or racial pride.) All we have in Christian lands we have received. Only God makes men and women to differ in their heredity, environment and opportunity. But the solidarity of the human family makes it impossible for any one of us to live unto ourselves or to live as if we lived alone in the world. The condition of so large a portion of humanity as is here unveiled before us concerns each of us.

We who write of these Moslem sisters have ourselves seen "the oppression that is done under the sun and have beheld the tears of such as are oppressed and have no comforter, while on the side of the oppressors there is power." We have also witnessed the power of the living Christ to redeem and transfigure lives.

When the iron has entered the soul the pen must write more than mere ink. Purely objective study is then impossible. Our missionary life and experience in the early pioneer days in Arabia and later in the chief city of the Moslem world, Cairo, furnish the background to our thoughts. Yet we owe far more to others than we can express. From the documents of the Islamic faith, missionary reports, personal letters,

books of travel and first-hand testimony we have gathered and marshaled our facts. How great our debt is to these sources the reader may see. We began and end our labor of love as a work of faith. We pray that God may accept and use it.

AMY E. ZWEMER,
SAMUEL M. ZWEMER.

Cairo, Egypt.

"What is the final ending?
The issue can we know?
Will Christ outlive Mohammed?
Will Kali's altars go?
This is our faith tremendous,
Our wild hope, who shall scorn?
That in the name of Jesus
The world shall be reborn."

"Just because true religion is the best, false religion is the worst of all things. 'Corruptio optimi pessima.' That is why it is the very crown and climax of shallow-thinking cant to say that it does not matter what you believe. It is the one thing in the world that does matter. Literally everything depends upon it as far as you and your worth to God and man is concerned. To say that it does not matter is to assert that, so long as you center your whole life round someone or something it does not matter in the least what it is. The enthusiastic and devoted miser is as good as the devoted and enthusiastic minister; the devout hunter of honors, as sane as the devout healer of men. That is manifestly absurd. Religion is a dangerous thing. It is a mental dynamic which can either blow you to heaven or drive you to hell."

G. A. Studdert Kennedy,
The Word and the Work.

"Islam saw God but not man; saw the claims of deity but not the rights of humanity; saw authority but failed to see freedom—therefore, hardened into despotism, stiffened into formalism, and sank into death. Mohammed teaches a God above us; Moses teaches a God above us and yet *with us;* Jesus Christ teaches God above us, God with us and God in us."

James Freeman Clarke.

OUTLINE OF CHAPTER I

1. The Legend of the Kaaba.
2. The Problem of Islam.
3. The Creed of Islam.
4. Moslem Family Life.
5. The Spread of Islam.
6. Influence of Nomadic Life.
7. Christianity the Only Solvent.

CHAPTER I

Moslem Life

WERE a Jewish maiden in London privileged to welcome in her drawing-room sisters of her own faith from Warsaw, Budapest, Baghdad, Tunis, Tangiers, Jerusalem and New York, she would be surprised at the variety of costume and color, of culture and language, but she would soon recognize by infallible signs that the group had one faith and were bound together by strong spiritual ties which neither time nor distance can sever. There is a Jewish race and a Jewish world with a common tradition, and the great hope of the fulfillment of God's promise to Abraham. Literature and life, thought and destiny, have one center and pivot.

There is also a Moslem world. What Moses, Jerusalem and Palestine are to the Jews, this, and vastly more, Mohammed, Mecca and Arabia are to the Mohammedan world. Not only is this land the cradle of their religion and the birth-place of their prophet, the shrine toward which, for centuries, prayers and pilgrimages have gravitated; but Arabia is also, according to universal Moslem tradition, the original home of Adam after the fall, and the home of the great patriarchs—Abraham, Sara and Hagar, Isaac and Ishmael.

1. The Legend of the Kaaba

The story runs that when the primal pair fell from their estate of bliss in the heavenly paradise, Adam landed on a mountain in Ceylon and Eve fell at Jiddah, on the western coast of Arabia. After a hundred years of wandering they met near Mecca, and here Allah constructed for them a tabernacle, on the site of the present Kaaba. He put in its foundation the famous stone once whiter than snow but since turned black by the sins of pilgrims! In proof of these statements travellers are shown the Black Stone at Mecca and the tomb of Eve near Jiddah. (The name signifies "Grandmother.") Another accepted tradition says that Mecca stands on a spot exactly beneath God's throne in heaven and is therefore most sacred.

In Mecca Mohammed was born, and here the legislation which determined forever the lot of millions of mothers and girls for many centuries received its divine sanction.

The highest religious aim of the woman who loves her religion in Islam, whether in Morocco or in China, is that she may once in her life go on a pilgrimage to this glorious city, stand where exiled Hagar stood, drink of the well Zem Zem, opened by God and from which Ishmael drank life again, visit the grave of Khadijah, Mohammed's first wife, run around the famous temple called Bait Allah (House of God), kiss the black stone imbedded

in its wall, embrace the folds of the heavy silk curtain that covers the building and moves mysteriously in the desert wind, and finally join the multitudes in the feast of sacrifice in the valley of Arafat.

It is in Mecca that representatives of every land and nation, of every people and tongue come, and among them every year is a great motley group of the veiled sisterhood of Islam.

Holy City of Islam

It is with her face prostrated on the ground toward Mecca that every woman who ever prays in the world of Islam speaks to God, and when a mother looks for the last time on the face of her child, whom Azrael, the angel of death, has taken from her bosom, she lays it to rest wrapped in grave clothes with its little face, on the palm of its right hand, turned toward the holy city—Mohammed's city, who said:

"God's is the East and the West, and wheresoever ye turn there is the face of God."

Every grave in every desert cemetery (and how few Mohammedan graveyards are green) points sideways toward the Kaaba. There is no exception. Vast concentric circles of the dead were laid to rest for thirteen centuries, north, south, east and west in three continents, and every grave like a seat in some vast amphitheatre points to the meridian of Mecca.

The Sacred Mosque (Masjid el Haram), con-

taining the Kaaba, is the prayer center of the Mohammedan world and the objective point of thousands of pilgrims every year. According to Moslem writers it was first constructed in heaven, two thousand years before the creation of the world. Adam, the first man, built the Kaaba on earth exactly under the spot occupied by its perfect model in heaven. Before Mohammed's time the Kaaba was the national Pantheon of the Arabs. It contained three hundred and sixty different idols including, we are told, representations of Jesus and the Virgin Mary.

A curious story was told us at Cairo recently by a Moslem convert from Palestine, speaking of his experiences in Mecca. He says he was there at a time when there was no pilgrimage and twice entered the Kaaba on the two permitted days. He was told that he must not raise his eyes in the Kaaba for fear of being turned into an ape or pig, except to look at the picture of the Virgin and child. He says he saw it there and recognized it by its likeness to pictures in the Church of the Holy Sepulchre. However that may be, as a great prophet, not as the Son of God, Jesus has a place of honor in the religion of Islam. (The term Islam is at once convenient and comprehensive, signifying as it does the Mohammedan religion and the whole body of its followers.)

2. *The Problem of Islam*

Islam, the religion of two hundred and thirty-four millions of human beings, was founded by a certain Arabian named Mohammed, son of Abdallah, born about A. D. 670, in early life a caravan-manager, later a respectable citizen of the town of Mecca in the Hejaz or west coast district of Araby. An epileptic, a dreamer, a thinker also it must be admitted, this man grew up surrounded by heathen Arabians, by Jews full of the fables and errors of the Talmud, and by idolators or sects of pseudo-Christians.

Two things Mohammed clearly grasped in his meditations: (1) The heathen religions around him were already obsolete; (2) Judaism and Christianity though debased were strong because they worshipped one God and had for their authority a sacred book which could be read by high and low. On these two conclusions arose his dreams of a new religion which should be founded upon Allah, the one true God; himself the Prophet of Allah; the Kôran, sacred book of Allah and Mohammed.

Mohammed stood at first, as has been said, in a minority of one. His wife became his first convert. Others followed. But the new sect in Mecca grew and spread in secret. Persecution arose and grew. The flight of the Prophet from Mecca to Medina followed. On the 20th day of July A. D. 622, there appeared in the city of Yathreb in

Arabia, a fugitive of a new religion driven from his home. This man, persecuted and outcast in his native town, was hailed with enthusiasm as a prophet in Yathreb, which changed its name to Medinat-un-Nabi, City of the Prophet, shortened later to Medina. The flight of Mohammed from Mecca to Medina, known as the Hegira (exile), marks the opening of the Mohammedan era.

"Conversion or Death"

The people who received the preaching of Mohammed represented religions degenerate and corrupt. The land was ripe for reform, and without doubt the early utterances of the prophet contained elements of truth and right, while later his cruelty and ambition were revealed. His preaching fell like a spark into dry stubble, and soon the desert of Arabia was aflame with the new doctrine. Myriads of followers flocked around Mohammed. Everywhere his hosts swept, with sword in hand, their war cry "conversion or death." In eighteen years Syria, Persia and Egypt had fallen before Islam. Our history presents no movement so dramatic, so startling, so appalling.

We can speak without exaggeration of "the Moslem World," for Islam has become a political world power. Consider the following carefully reasoned statement quoted by Canon Gairdner:* *"Islam is the only one of the great religions to come after Chris-*

*The Rebuke of Islam. W. H. T. Gairdner.

tianity; the only one that definitely claims to correct, complete and supersede Christianity; the only one that categorically denies the truth of Christianity; the only one that has in the past signally defeated Christianity; the only one that seriously disputes the world with Christianity; the only one which, in several parts of the world, is today forestalling and gaining on Christianity."

The menace of the religion of Mohammed could hardly be more startlingly or more justly stated. Apart from its political implications, what is this religion? What of its social and personal influence? What has it done for women?

3. *Creed and Characteristics of Islam*

The Mohammedan creed consists of six short articles containing much fundamental truth mingled with error. Moslem women know it by heart and repeat it as follows:

"*I believe in God, His angels, His revelation in books, His prophets, in the resurrection of the dead, and in the predestination of good and evil.*"

We refer to other books for a detailed exposition of this creed, which is summed up by saying:

"*There is no God but Allah, and Mohammed is God's Apostle.*"

The five duties incumbent on all believers in

Islam are: (1) to bear witness that there is no God but Allah, and that Mohammed is his prophet, then (2) the performance of the five daily prayers, (3) the giving of alms, (4) the fasting in the month of Ramadhan, and (5) the pilgrimage to Mecca. All of these duties are incumbent on women as well as men and in some countries and at some periods in the history of Islam, women were as faithful as men in the performance of them. In other lands, however, and in other periods of Moslem history, the women seem to have neglected their religious duties or, because of ignorance and degradation, were not granted the privilege. Today, on every pilgrim ship, women form a large proportion of the total pilgrims, and they come from every land to visit Mecca. Three times has it been our privilege to watch these travellers from far countries as they land at Jiddah to face the desert journey.

Unity of Islam

Representing many lands and peoples, varied in color and culture, yet there is a strange unity in the diversity among all the pilgrims to Mecca. Islam presents, even after the World War, the abolition of the Caliphate, and the present struggle for the possession of Mecca, a solidarity of organization unparalleled by any other non-Christian religion. It is a religion that is interracial as well as international, disregarding geographical lines, political boundaries

and racial characteristics. The world unity of Islam is both intellectual and social as well as religious, and is characterized by a great elasticity and tenacity, which makes it powerful as well as permanent.

The secular press, for many decades, has recognized this unity of the Mohammedan world. French, German and Russian reviews deal with Mohammedanism as a unity in its political, social and religious development or disintegration. Moslems themselves, men and women, are always conscious of their religion as a unifying force. It is on this account that missionaries also face a problem here of which all the factors can be coordinated, although they concern races in many lands. The difficulties are the same. The conditions and lines of approach are often identical, whether in Tangier or Teheran, whether among the Moors or Moros. The Spaniards recognized this when they called the Moslems of the Philippine Islands by that name.

So large is the canvas, however, spread for our picture, that in the chapters which follow, as in this, we can only give charcoal sketches—not portraits—outlines rather than completed statements. This is especially true in dealing with Mohammedan womanhood; for who could put the mind and heart of a woman between the covers of a book? As everywhere also, they cling to their

mothers until their brief childhood is past and the earliest influences tell most strongly and deeply.

4. *Moslem Family Life*

Childhood and womanhood are closely related everywhere, but nowhere so closely as in those lands where boys and girls, expecially the latter, iive in the seclusion of the *harem* and the *zenana* during the years of infancy and early childhood.

And in considering the womanhood of the world of Islam, we must not forget that one-seventh of all the children in the world live under the shadow of the crescent and in the lands of Islam. It has been remarked by Alonzo Bunker that the attractiveness of childhood among all races "sometimes appears to be accentuated among less intelligent peoples; so that, before the fogs of sin and ignorance have blurred the image of God in which they were created, they show a strength and brightness more marked than in their more favored brothers and sisters in enlightened lands. This fact has not received due attention in ethnological studies." The hope of the Moslem world is in its childhood, and when one looks into the bright faces of smiling Arab and Egyptian infants, or mischievous happy boys and girls, one remembers that of these too it may be said, "Trailing clouds of glory do they come." But from their earliest years they enter nevertheless into the inheritance of Islam by heredity and environment.

No religion, as we shall see, pays such early attention to the religious training of the child, and so little attention to its moral education, as does Islam. To all Mohammedan children the ideal of character is Mohammed; he is their hope of salvation, and God's will for them is revealed in the Kôran.

Millions of Children

How many Mohammedan children are there? They look first of all to their mothers for earliest physical, mental and moral training. A conservative estimate based on the total Moslem world population gives the number of children under 14 years of age at over 80,000,000.

It is difficult to realize what this means in a statistical table, for, as Carlyle remarks, "masses indeed, and yet singular to say, if thou follow them into their garrets and hutches, the masses consist of units, every unit of whom has his own heart and sorrows!" The long unbroken line of Moslem children, if they stood together holding hands, would stretch exactly twice around the globe's circumference of 40,000,000 meters. The Moslem children of India alone, marching with hands on each other's shoulders, would reach in one unbroken procession fifteen times the distance from New York to Chicago; or, if we count the Moslem children in India and in Persia together, we have over 30,000,000 children under fourteen

years of age. According to the census of 1910 the whole family of childhood in the United States was a little smaller—namely 29,499,136.

The problem of child welfare in this section of the Moslem world alone, hence, is equally large statistically with that in the United States. Yet in the latter case we have a Christian environment, free compulsory education, and large expenditures for the betterment of childhood. In the case of India, we know that 96½ per cent of Moslem adults are illiterate, and that no provision is made for the masses of its Moslem childhood for either intellectual or moral training.

One-third of all the babies born in Africa wear Moslem charms or talismans around their necks, like the young girls and babies of the tribes of Kordofan and Nubia in our pictures, and in many cases this is their only clothing! In Kashmir alone there are more Moslem children than the total population of the great city of Liverpool; while the number of Moslem children found in China is nearly a million more than the entire population of Chicago.

5. *Spread of Islam*

The world of Mohammedan womanhood and childhood includes areas as well as population. All of North Africa and nearly all of Central and Western Asia are dominated by Islam. Between

the Nearer and Farther East, north of India and south of the Siberian steppes, stretches the region known as Central Asia, the roof of the world, where three great empires, India, Russia, and China meet.

Here three religions have struggled for the mastery and one after the other held its supremacy for centuries. Although Buddhism and Christianity still count a few adherents, Islam has swept the field and, except for Tibet, the whole is now under its sway. The nomads only profess this religion nominally, but the settlers, especially those in Bokhara, may be counted among the most fanatical Moslems in the world. The social life, literature, architecture, art, etiquette, and everyday speech of all Central Asia bear the trade mark of Islam. An ordinary pocket compass goes by the name of "Mecca-pointer," and before the war 1,500 Chinese Moslem pilgrims went by the Karakoram Pass, the highest in the world, to Mecca in a single year.

Persia, that "fallen empire slumbering in the sun, forgotten by the busy West, remote from its ways and its works, unthreaded by its railways, known but as a name," has a world all its own of Moslem womanhood, for Moslems here belong to the Shiah sect, which in some respects is more exclusive than any other.

Afghanistan is socially and morally one of the

darkest places of the earth, full of the habitations of cruelty. It is still an unoccupied (although not unentered) mission field. Ninety per cent of the people are illiterate, womanhood is degraded, and the whole population is Moslem. Baluchistan to the south is also wholly Moslem, and yet the Moslem population of Arabia, Persia, Turkey, Afghanistan and Baluchistan together does not equal that of a single island in the Malay Archipelago: Java, which has 35,000,000 Mohammedans. Celebes, Borneo and Sumatra, too, have their share of Moslem womanhood; so have the Federated Malay States with their great seaport, Singapore. Islam has made inroads upon the population of Burma and Ceylon and Madagascar. In Africa it is pushing its conquests southward and westward in the basins of the upper Nile, the Niger, and even across the Zambesi.

Islam stretches from the Pacific to the Atlantic. Before the dawn paints the sky red, the Moros in the Philippine Islands hear the muezzin's call to prayer. An hour later it is taken up on the minarets of Java. Still an hour later it is heard in the Moslem quarter of Calcutta. Sixty minutes later the cry "God is great and Mohammed is God's apostle," is heard in Bombay with its teeming Moslem population, and along all this meridian through Afghanistan and Central Asia. Another hour goes by and from the oldest mosques of Sa-

markand and Bokhara the same call to prayer rings out. It is now high noon in the Philippines, but the cry rings in Mecca six hours later—the same words that were heard there for the first time thirteen centuries earlier. Again an hour passes, and the muezzin calls at Cairo; another hour and his voice is heard at Tripoli; again an hour and he calls to prayer at Algiers, and finally the same cry "Mohammed is God's apostle," rings out over the Atlantic at Freetown and Sierra Leone. So it is that, in a sense which the poet never dreamed, we may say of Islam also:

"As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away."

But it is the praise of Mohammed and not prayer in the name of Christ.

There are points still farther west and east than those mentioned,* which must also be included in the world of Moslem womanhood. A considerable number of Moslems live at Perth, Australia, where they have built a beautiful mosque; at Jamaica in the West Indies, where they are winning negro Christians to their faith; at Cape Town and Natal in South Africa, in Brazil and some other points in South America. A consecrated imagination will

*See Appendix: Statistical Tables.

put life into this bewildering pageant, for every name represents innumerable souls in need of Christ. He that "telleth the number of the stars" alone is able to "bind up the broken in heart." "Seeing the multitudes" Jesus was "moved with compassion," shall *we* see them in apathy?

When one considers the present vast extent of Islam and how it dominates intellectually, socially and morally the lives of these many millions, moulding everything according to its pattern and producing an inward unity, even where outward circumstance and condition are utterly dissimilar, it seems as if a sirocco blast had carried the effect of the desert everywhere. The mystery and the mastery of this religion pervade the prospect. The Moslem world appears at times as the Sahara Desert does to the traveller, an enormous waste of splendor and glory, of richness and desolation; grand in its cruelty, pitiless in its beauty, it fascinates, and seems withal superbly indifferent with its masculine majesty enriching or annihilating with equal aloofness. A religion of lofty Theism but with lowered standards of morality.

6. Influence of Nomadic Life

Islam bears on it the imprint of the desert: fierce, defiant, appalling, silent, a land of deceptions and mirages, of glaring light and dark shadow and cruel desolation. When Mohammed de-

scribed God as "Light upon Light" (Surat-en-Nur), or when he pictured the fires of the bottomless pit ever blazing with scorching, burning winds and fuel of lava-stones, he spoke as a son of the desert. John C. Van Dyke, describing the desert, calls it "a gaunt land of splintered peaks, torn valleys, and hot skies. And at every step there is the suggestion of the fierce, the defiant, the defensive. Everything within its borders seems fighting to maintain itself against destroying forces. There is a war of elements and a struggle for existence found not elsewhere in nature."

Such was the environment in which Mohammed received his revelation. The Moslems' conception of God, their belief in jinn coming with desert whirling winds, their fast of Ramadhan, the fierceness of their fanaticism, and the graciousness of their hospitality, all bear traces of nomad life. "There is the determination of the starving in all desert life; the first law of the desert is the law of endurance and abstinence." Speaking of the endurance of heat and cold and fatigue among the nomad Moslems who inhabit the salt desert of Lop in Central Asia, Ellsworth Huntington writes:

"Such intensity is often supposed to be a result of Mohammedan fanaticism and fatalism. More probably it is the result of life in the desert. There none succeed except those who, though often lazy and dilatory, are capable at times of becoming almost mono-

maniacs, fanatics, animated by the will to do some deed in spite of heaven or hell."

The Moslem women who live in Persia, Afghanistan, Arabia, Northern India, Tibet, Chinese Turkestan, and Asiatic Russia, as well as those of Tripoli, Tunis, and the great Sahara region, are for the most part born and brought up in this nomad environment. "The people," as Huntington remarks, "are varied, the fierce Afghan being as different from the sycophant Persian as is the truculent Mongol from the mild Chanto of Chinese Turkestan. Yet in spite of all this, not only the physical features of the country but the habits and character of its inhabitants possess a distinct unity; for all alike bear the impress of an arid climate;" and, we may add, the impress of an arid religion—Islam.

Two main types of civilization are found in these countries; the nomad life of a scattered and sparse population; and intensive agriculture in irrigated oases, which have become centres of population and where we find small cities. The description given by Rev. A. D. Dixey of conditions in Baluchistan applies equally to Arabia and Southern Persia.

Perpetual Wandering

"The vast majority of these people are nomadic in their habit, wandering from plain to mountain or vice versa, according to the season of the year. During the winter their goat's hair

tents or grass huts are to be seen everywhere where water exists. Their wealth consists in land, camels, goats, sheep, donkeys, horses and occasionally a few oxen. The whole pass is filled in migration seasons with one continual procession of Brahuis, their families, their flocks and herds. Here may be seen a loaded camel with a woman and one or two children seated on top, while several fowls, tied with pieces of string to different loads, are flapping their wings and endeavoring to find some secure foothold. Then perhaps there may be a donkey with a load of eight or nine kids or lambs, whose heads protrude from the saddle-bags which hang on either side; while around are men, women and children of all ages leading camels, driving flocks, running after donkeys that wander from the path. Their possessions are of the simplest description. A blanket made of goat's hair, supported by three bent sticks, forms their tent; a pile of quilts serves for their bedding; these, with a few native rugs on which to sit or entertain a guest, several cooking-pots, a mill to grind corn, a sword and perhaps a gun and one or two little things, include all their worldly goods." It is surely simple life.

Under such circumstances one can well understand that the vast majority of the women and children are illiterate, that ignorance and superstition prevail, and that physically only the fittest can endure hardship and survive. In no part of the world does the newborn child meet less preparation for its reception than among the Bedouins

of Arabia. A goat's hair tent offers no luxuries, and the mother is so burdened with cares that she has little time to devote to her children.

Village Life

What is true of the nomad population is true of the masses in the villages and cities as far as regards home comforts. Most of the village dwellings are only lighted by holes in the wall, bedsteads and cooking utensils constituting nearly all the furniture. A typical mud village along the Nile or the Tigris, in the midst of palm groves and green fields, is very picturesque on a photograph, but on nearer approach it does not have much of the atmosphere of home. You cannot photograph the smells. Untidiness and squalor and vermin are everywhere. Privacy is impossible. The children huddle together, when the weather is cold, in the dismal interiors, or else sit on the bare ground listlessly, while flies swarm over their faces; or they may be seen busily engaged in the open collecting cow and camel dung in baskets, which they take home to be made by the womenfolk into flat cakes and stuck along the house walls or upon the roof to dry for winter fuel.

A picture of Persian village life was given by a girl of twelve, born and brought up in such environment. She was asked by a missionary, "How old are you?" "Forty, who knows?" "Can you read?" With a laugh she replied, "Girls can't

read." And when the same question was asked of a woman who stood by, she said, "This is our life; to beat the clothes on the rocks in the river; to mould cakes of manure; to carry heavy loads; to spin, sew, weave, bake, make cheese; bear children; grow old and toothless, and for all this we get only blows and abuse, and live in constant fear of divorce. Have we time to read?"

Dr. Richter, in summing up the causes of decay in Islam, puts the chief emphasis on the moral deterioration due to slavery, polygamy and low ideals of home life. He says:

"Sound family life is impossible. The children grow up in a poisonous atmosphere of intrigue, fleshly lust, bad language, and shameless licentiousness. They are polluted from youth up."

7. *Christianity the Only Solvent*

In the vales of Kashmir, a paradise of natural beauty, in what was once European Turkey, in the fertile stretches of Bengal and the Punjab, and even in China, where the veil is often absent, the social and moral environment of Moslem women is not greatly different. The contrast between the Moslem and the Christian quarters of Constantinople was once pointed out by a Mohammedan who, looking down on the great metropolis, thus commented:

"The greatness and beauty of this city makes us all proud. But when one looks upon it from this height

one sees a strange contrast between its different quarters. Here, extending far away to the city wall, and there, and there, and there, are great masses of dark-colored, ragged-looking wooden houses. Surrounded by the dark masses, and especially beyond the Golden Horn, in Pera and Galata, are smaller groups of large, well-kept, and trim light-colored houses, often of stone or brick. The contrast makes me as a Mohammedan both puzzled and pained, for the dingy ragged masses of houses mark the Mohammedan quarters of the city, but the bright-looking groups are the houses of the Christians. Why do my people seem less capable than these others?"

Certain economic advantages may have come to remote regions through the advent of Islam but it is stated on the authority of the Lieutenant-Governor of French Dahomey that Islam has not introduced any new industry, or contributed to the development of national resources in regions under his supervision. And what is true of Dahomey is the rule, not the exception, throughout the lands brought by conquests or propaganda under the rule of Mohammed.

Even although certain external tokens of civilization may appear among the wild tribes of Africa which have in recent times become converts to Islam, these are superficial. Cruelty, lust, confusion and oppression lie just below the surface. Only the love of God and the revelation of it in

Jesus Christ can subdue and purify the heart of man.

Mohammedanism is a Christian heresy. Its followers acknowledge Christ as one of the great prophets. He is not to them the Son of God. The moon of *the Prophet* has eclipsed the Sun of Righteousness, but the corona has always remained visible.

However great the contrast between the civilization of Baluchistan and Turkey or China and Morocco, or Kashmir and Arabia, the social life of Islam, its intellectual backwardness, and its moral corruptions are so much alike that we can only conclude that these conditions obtain not in spite of, but because of the religion of the people. These conditions are an unanswerable indictment of the inadequacy of the religion of Mohammed. It is the undeniable fact of this social and moral and spiritual need that makes its appeal to all who know by experience what Christ can do for the individual and for society. Because He is sufficient and His teaching and life adequate to meet all needs, we are bound to share Him with our Moslem sisters, for whose problems the Gospel of His grace is the only solvent.

The late Miss Grettie Y. Holliday, who labored long and bravely among Moslem women in Persia, related an incident, which may well close this chapter. She says that, at a communion serv-

ice in her church, her thoughts were all of her own unworthiness and Christ's love for her, until the officiating clergyman asked the usual question:

"Has anyone been omitted in the distribution of the bread?" And it seemed to me I could see millions of women rising silently in India, Africa, Arabia, Persia, in all the countries where they need the Lord, but know Him not, to testify that *they* had been omitted in the distribution of the bread and cup! And they can take it from no hands but ours, and we do not pass it on. Can Jesus make heaven so sweet and calm that we can forgive ourselves this great neglect of the millions living now for whom the body was broken and the blood shed, just as much as for us?

As if indeed He spoke the answer, fitted
Into my prayer, the pastor's voice came up:
"Let any rise if they have been omitted
When passed the bread and cup."

Sudden, before my inward open vision,
Millions of faces crowded up to view,
Sad eyes that said, "For us is no provision;
Give us your Saviour, too!"

Sorrowful women's faces, hungry, yearning,
Wild with despair or dark with sin and dread;
Worn with long weeping for the unreturning,
Hopeless, uncomforted.

"Give us," they cry, "your cup of consolation,
Never to our outstretched hands is it passed
We long for the Desire of every nation,
And oh, we die so fast!"

"Woman was created out of a crooked rib of Adam; and therefore if ye wish to straighten it ye will break it and, if you let it alone, it will always be crooked."

—MOHAMMED.

* * * "The disability and ignominy of woman's position under Islam has nothing accidental in it, but is founded on the doctrine propounded in the Kôran, of an essential inferiority of woman to man."

—S. W. KOELLE.

The Call to prayer, heard from minarets five times daily in all Moslem lands, is as follows. The muezzin cries it in a loud voice, and always in the Arabic language: "God is most great! God is most great! God is most great! God is most great! I testify that there is no god but God! I testify that there is no god but God! I testify that Mohammed is the Apostle of God! Come to prayer! Come to prayer! Come to prosperity! Come to prosperity! God is most great! God is most great! There is no god but God!" In the call to early morning prayer the words, "Prayer is better than sleep," are added twice after the call to prosperity.

OUTLINE OF CHAPTER II

Introduction

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CHAPTER II

The Moslem Woman: Theory and Practice

TO understand the place of women in the Mohammedan system, either in theory or in practice, it is necessary to refer to the Kôran, the Bible of Islam.

Briefly, according to the universal belief of his followers, Mohammed, at various times and seasons being in a passive, unconscious or ecstatic state, received direct from heaven those precepts and words of revelation which later made up the Kôran. "The whole of the contents of the Kôran from the sublimest doctrine down to the most trivial command (abrogated perhaps, a week or two after it was revealed, by another); from the passage describing the ineffableness of God down to the passage authorizing Mohammed's marriage with the divorced wife of his adopted son; *all* is equally, in kind and degree, inspired and eternal and divine. The Word of God eternal became, then, a book, limited in quantity to the content of this Kôran, and communicated to mankind through an unconscious prophet by the hand of an angel."

I

Position of Moslem Women in Theory

As the Kôran has by no means been set aside in the Mohammedan world by advanced critics, but is as binding as it was in the sixth century when it was composed, it is to its doctrines that we must now turn.

These first of all were grounded in absolutism. Mohammed was exalted as a potentate invested with supreme power, power political, power social, power religious. These three constituted a trinity which could never be doubted or denied. Allah would reign through his Prophet.

To advance the sway of Mohammed, war, "Holy War," or *Jehad*, was commanded as a sacred duty. Thus the Kôran:—

"When the sacred months are passed, kill those who join with other gods wherever ye find them, and seize them, besiege them, and lay wait for them with every kind of ambush."

"Go forth to battle and employ your substance and your persons for the advancement of God's religion . . . . . Verily, if God pleased he could take vengeance on unbelievers without your assistance, but he commanded you to fight his battles."

The Crescent, the symbol and national standard of all Islam, both military and religious, is in reality destitute of all religious significance. Rather

is it the symbol of triumph and conquest, adopted at a date still uncertain, but usually supposed to have been 1453, when Constantinople fell before the armies of the Ottoman Turks.

Well did Dean Milman say, "The Kôran is a declaration of war against all mankind . . . Its last chapter bequeathes a legacy of implacable animosity against the human race—outside Islam."

1. *Woman's Position According to the Kôran*

What place then does woman occupy in the Kôran—the Bible of Islam? It has often been erroneously stated that Mohammed taught that "women have no souls." So far from this being true, the Kôran addresses itself to women as well as men and contains much on the subject of women as believers in God and in Mohammed's message. It mentions with high honor not only Mary the mother of Jesus Christ, but other women who are saints in the Moslem calendar.

Reward is promised to good women as well as to good men (33:35).

Modest behavior is the chief virtue of a woman, and the veil is enjoined (33:59); a severe penalty is laid down for those who defame virtuous womanhood (4:39).

Daughters as well as sons are a gift of God, and Mohammed reproves his people for lamenting the

birth of female children, and is especially indignant with the old custom among the Pagan Arabs of burying some of their infant daughters alive. Daughters, however, are not equal to sons, but have only a half portion of the inheritance (4:12).

Again, it requires the testimony of two women in a law court to rebut the testimony of one man. Yet the Kôran teaches reverence for motherhood, although sometimes only indirectly (4:1; 17:24; 46:14). "We have enjoined on man the doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth."

Marriage and Divorce in the Kôran

The most important element in Kôran teaching regarding women is in relation to marriage, divorce and domestic slavery. The word for marriage in the Kôran is *nikah*, a crude expression no longer used in polite society, because it has reference solely to the physical aspect of marriage. The Kôran teaches that marriage is for the begetting of children . . . . and the multiplication of the race (42:9). The wife is to be treated with love and tenderness (30:20). Marriage with a Jewess or a Christian woman is lawful, not with idolatresses (5:7; 2:20). A list of prohibited degrees is given (4:27) in which the father's wife (4:26) is especially forbidden, but the wife of an adopted

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son allowed (3:4). Polygamy undoubtedly has the sanction of the Kôran for this world and the next (4:3). "But if ye cannot do justice between orphans, then marry what seems good to you of women, by two's or three's or four's; and if ye fear that ye cannot be equitable, then only one, or what your right hand possesses" (i.e. female slaves). Although Mohammed by this legislation regulated and limited polygamy, yet in the history of Islam this restraint which can be read into the text was of no effect in view of Mohammed's own example and that of his immediate followers.

In addition to four wives a Moslem is allowed slave girls at his discretion (70:30; 23:4; 4:29). Wives are to be treated with strict impartiality, and the marriage of orphan girls is to be carefully arranged (4:26). Widows must not remarry unless they have waited four months and ten days. At the time of marriage the wife receives a dowry from her husband which becomes her property unless she on her own account releases the claim, when she wants divorce.

On this latter subject there are many detailed and unsavory regulations which can be summarized as follows: four months interval are required between separation and final divorce (2:26). A divorced wife cannot be taken back by the hus-

band after the triple divorce until she has consummated marriage with another husband.[1]

"But when ye divorce women, and the time for her sending away is come, either retain them with generosity, or put them away with generosity; but retain them not by constraint so as to be unjust towards them. He who doth so doth in fact injure himself.

"And when ye divorce your wives, and they have waited the prescribed time, hinder them not from marrying husbands when they have agreed among themselves in an honorable way. This warning is for him among you who believeth in God and in the last day. This is most pure for you and most decent."

Such is the teaching regarding divorce laid down by the Arabian Prophet as eternal law. The Kôran itself is witness to the fact that Mohammed found himself fettered by his legislation in the matter of marriage. His domestic affairs are laid bare to public gaze. Mohammed's wives are said to be mothers of the faithful (3:36) and therefore none of them are allowed to marry after his decease. They are all to veil themselves carefully from the public and to be an example of modesty, for God is ever watchful over all (24:31).

[1] We quote this passage as typical of the general teaching: "But if the husband give sentence of divorce to her a third time, it is not lawful for him to take her again until she shall have married another husband, and if he also divorce her then shall no blame be attached to them if they return to each other, thinking that they can keep within the bounds fixed by God. He maketh this clear to those who have knowledge (2:229).

2. *Woman's Position According to Tradition*

What the actual conditions were is revealed in that marvelous collection of authentic sayings and doings called *Hadith* or Tradition. This is the Talmud of Islam and is as authoritative to the followers of the Prophet as the Kôran itself. In these books of Hadith we have the fireside literature of the Moslem home everywhere.

It is recorded in them that the Prophet said: "I have not taken any wife, nor given away any daughter to any one, without Gabriel having first brought me an order from my Lord: and I only acted according to that order."

Biographers record that he had twelve married wives with whom he consummated marriage. They are all agreed respecting eleven of them; but in regard to the twelfth their opinion differs as to whether she was a married wife or a slave concubine.

It is recorded that Ayesha, one of Mohammed's wives, stated:

"When the Apostle of God married me I was in my sixth year, and was still playing with other little girls. These girls would run away when that prince came near me, being ashamed; but we would go after them and bring them back to continue to play.

"One day he visited me, when I had been playing with my dolls, which I had laid on a cushion, and drawn a curtain over them. After a while the wind

blew the curtain aside, and the Prophet seeing them asked, 'What is that?' I answered, 'These are my dolls.' Then seeing something like a horse with wings on both sides, he inquired again, 'And what is that other thing I see amongst them?' I replied, 'a horse,' 'And what is that on both sides?' 'Those are its wings.' 'Have horses wings?' 'Hast thou not heard that Solomon had winged horses?' Upon this his Excellency laughed so heartily that the whole row of his teeth was seen."

The Ideal Moslem Wife

Other authentic traditions regarding women and marriage follow.

It is related from Abu Umama that the Prophet said, "A believer has not benefited more, after the fear of God, than by a virtuous wife who, if he command her, obeys him; and if he looks at her, pleases him; and if he swears by her, justifies him; and if he goes away from her, acts sincerely in respect to herself and his property." (Ibn Majah.)

It is related from Anas that, "the Apostle of God said: 'When a servant of God marries, he has perfected half of religion; then let him fear God for the remaining half.' "

It is related from Omar binu'l-Khattib and Anas bin Malak that the Apostle of God said: "It is written in the Old Testament that he whose daughter reaches twelve years of age, and he has not given her in marriage, and she falls into sin, he is responsible for that sin." (Al Baihaqi.)

It is related from Ayesha that when the Apostle of God wished to go on a journey he used to cast lots amongst his wives, and would depart taking her with him whose name came out.—(Muslim Al Bukhari.)

There are traditions not only in favor of but against divorce.

Thus Abd'Allah b. Mas'ud reports that the Apostle cursed the second husband who made her again lawful for the first and cursed the first husband for whom she was thus made lawful. Another *Hadith* reminds one of Christ's interpretation of the Mosaic law: "Of the things which are lawful the most hateful thing to God is divorce."

Mohammed, as reported by Abd Allah ibn 'Umar, tells us: "The world all of it is property and the best property in the world is a virtuous woman." And again as reported by Abu Huraira: "A woman may be married for four things; her money, her birth, her beauty and her religion. Get thou a religious woman otherwise thy hands be rubbed in dirt!"

On the other hand, Usama ibn Zaid would have us know that the Apostle said: "I have not left behind me a source of discord more injurious to men than women." And Ibn Umar: "A woman, a house and a horse are bad omens."

Political power may sometimes be held by women, but the prophetic verdict on women in

high places is recorded by Bukhari thus: "When the Apostle of God was informed that the Persians had made Kisra's daughter their sovereign, he exclaimed, 'A people that entrusts its affairs to a woman will never prosper.' "

3. *Woman's Legal Status*

Turning now from Mohammedan tradition to the law of marriage as found in their codes of jurisdiction, we will next consider the legal position of women in Islam. According to Mansour Fahmy, Islamic literature and Islamic law degraded woman more and more in the course of the centuries. The example of Mohammed and his immediate followers proves far more potent than the limitations of any definite precept. The increase of female captives from Mohammedan conquests was another contributing factor in the downward trend.

The celebrated Al Nawau, wrote a famous compendium of Islamic law called Minhaj et Talibin, which is still used throughout the world of Islam, and has been recently translated into English and French. The following paragraphs deal with marriage and divorce:

Complete Subjection

"A father can dispose as he pleases of the hand of his daughter without asking her consent, whatever her age may be, provided she is still a virgin. It is, however, always commendable to

consult her as to her future husband, and her formal consent to the marriage is necessary if she has already lost her virginity." (P. 284.)

"A slave cannot have more than two wives at a time, and a free man not more than four. A marriage concluded by a free man with five wives at once is null as regards all of them, but if he marries them one after the other, the fifth one is void. Consequently the sister of the fifth wife cannot become the wife of the person in question, unless he must abstain from her on other grounds. Moreover, one has the right to take a fifth wife after repudiating irrevocably one of the four, even while the repudiated wife is still in her period of legal retreat; but this cannot be done if the repudiation is revocable." (P. 292.)

"A free man can repudiate his wife twice, and a slave his once, in a revocable way; but after this triple, or double revocation, she cannot be taken back again until she has been the legitimate wife of another man."

"At the first indication of disobedience to married authority a wife should be exhorted by her husband without his immediately breaking off relations with her. When she manifests her disobedience, by an act, which, though isolated, leaves no doubt as to her intentions, he should repeat his exhortations, and confine her to her chamber, but without striking her. He may have recourse to blows, even where disobedience is manifested by an isolated act. Only where there are repeated acts of disobedience may a husband inflict corporal punishment." (P. 318.)

"Where a husband and wife eat together some dates, and mix the seeds, and the husband says to the wife,

'If you don't separate your seeds from mine you are repudiated,' and the wife puts each seed aside, the condition of repudiation is not fulfilled and the marriage remains intact, unless the husband wishes her to indicate which seeds were hers. When a woman has a date in her mouth and the husband repudiates her on condition that she swallow it, and then changes his mind and makes it depend on her spitting it out, and then changes his mind again and makes the repudiation depend on her taking the date in the hollow of the hand, and the woman on hearing these words quickly swallows half the date and spits out the other half, the condition is not considered to be fulfilled." (P. 343.)

These laws of marriage seem hopelessly mediaeval, but they have never been abrogated.

The "Ethics" of Marriage

Regarding the law of marriage, which is a contract rather than a sacrament, the legal authorities are agreed as follows:

"After a man has made the choice of a female for marriage, the law allows him to see her first. He, accompanied by some friends, goes to the house of the agent and there settles the amount of the dowry which is paid at an early day. This is called the 'writing of the contract.' The Moslem law appoints no specific religious ceremony or rites to be observed on the occasion of marriage. Mutual consent in the presence of witnesses is sufficient to make marriage valid. On the day appointed for the marriage, the bridegroom accompanied by some friends goes to the

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place agreed upon. Two trustworthy witnesses must be present. All persons then recite the first chapter of the Kôran, and the bridegroom delivers the dowry. The bridegroom and the agent of the bride sit upon the ground face to face and grasp each other's right hand, raising the thumbs and pressing them against each other. Having passed a handkerchief over their hands, the Judge or Kadi generally pronounces a kind of Khutba or sermon, consisting of a few words of exhortation and prayer with quotations from the Kôran and Tradition, on the excellence and advantages of marriage. He then requests the guardian or agent of the bride to say, 'I marry to thee my daughter for a dowry of such and such an amount.' The bridegroom thereon says, 'I accept from thee her marriage with myself and take her under my care and engage myself to afford her protection, and ye who are present, bear witness to this.' "

What such protection is worth can be judged by the fact that the hero of Islam in the marrying and divorcing line was Mohammed's own grandson Hassan, the son of Ali. "During his father's lifetime he successfully married ninety or one hundred ladies, and notwithstanding his extreme good nature, divorced again, for a trifling reason, every one he had taken."

Here we close the evidence from the Kôran, from tradition, and from books on jurisprudence. Much more might be given. Yet in spite of all these facts modern apologists for Islam, such as

Seyyed Ameer Ali, claim that "the prophet Mohammed secured to women in his system rights which they had not before possessed; he allowed them privileges the value of which will be more fully appreciated as time advances. He placed them on a footing of perfect equality with men in the exercise of all legal powers and functions. He restrained polygamy by limiting the maximum number of contemporaneous marriages, and by making absolute equity towards all obligatory on the man."

4. Woman's Position in Literature

The place given woman in Mohammedan literature is in accord with that of the Kôran and Tradition. As far as the expurgated "Arabian Nights" are from King Arthur's "Knights of the Round Table," so far is the conception of womanhood in Islam from that even of mediaeval womanhood in Christianity. "Moslem literature," we are told on high authority, "exhibits isolated glimpses of a worthier estimation of women, but the later view, which comes more and more into prevalence, is the only one which finds its expression in the sacred traditions. This represents hell as full of women, and refuses to acknowledge in the woman, apart from rare exceptions, either reason or religion. Moslem poetry refers all the evil in the world to the woman as its root; its proverbs represent a

careful education of girls as mere wastefulness. Ultimately, therefore, there is only conceded to the woman the fascinating charm with which Allah has endowed her, in order to afford the man, now and then in his earthly existence, the pre-libation of the pleasures of Paradise, and to bear him children."

The following are familiar quotations from Mohammedan prose and poetry:

"Friends are not like women whom we can repudiate if we wish to."

"Women are very devils, made to work us dole and death."

* * * * * * * * * * *

"Prime source are they of all the ills that fall upon mankind."

Degradation of Women

There are exceptions, but whether one reads Arabic and Persian poetry, Turkish fairy tales, Morocco folk-lore, or the adventures of the heroes of the Arabian Knights, the portraiture of woman is very rarely pure, noble, even heroic. The whole tendency of polygamy, slavery and concubinage with unlimited divorce, was to create an unhealthy and degrading atmosphere; a sex-obsession with which all Moslem literature is besmirched.

The whole discussion regarding the theoretical position of women in Islam has been well summed up as follows:

"There can be hardly any question that the position of women in Islam is practically due to the attitude of Mohammed himself. This is pretty well admitted in the attempts which have been made—and this is the common explanation and defense of the present day—to show that Mohammed's position was peculiar; that he did these things bearing upon women as a prophet; as a politician; as a political leader; for one reason or another. But to put the case in a word, I cannot conceive of anything that would have made such an enormous difference in the position of woman in Islam as if Mohammed, after the death of his first wife, had remained a monogamist, for one point; and, if for another point, he had encouraged his wife to go with unveiled face as was the custom and is the custom to this day, for that matter, for the free women of the desert. That would have been enough; the woman question in Islam would hardly now exist. Every Moslem would have followed in that, as in everything else, the example of his prophet. Monogamy would be the rule in Islam, while the veil would never have existed except for the insane jealousy of Mohammed."

Stanley Lane Poole, professor of Arabic at Trinity College, Dublin, says that while Mohammed was kind himself towards his bondswomen, "one cannot forget the unutterable brutalities which he suffered his followers to inflict upon conquered nations in the taking of slaves. The Moslem soldier was allowed to do as he pleased with any 'infidel' woman he might meet with on his

victorious march. When one thinks of the thousands of women, mothers and daughters, who must have suffered untold shame and dishonor by this license, he cannot find words to express his horror. And this cruel indulgence has left its mark on the Moslem character, nay, on the whole character of eastern life."

II

Position of Moslem Women in Practice

To lay all physical evils at the door of Islam would be unfair but a close observer in East Arabia, who laid down her life in medical service, says:

"The longer I work among Moslem women the more strongly it is being impressed on my mind what a large proportion of the physical evils met with are due directly or indirectly to the influence of Islam. The Moslem woman is the property of her husband; she exists to give him pleasure and to bear children. If she becomes incapacitated for this through ill-health, due perhaps to her confinement in close, unsanitary rooms, or because of the barbarous after treatment of labor so commonly used, he may cast her aside, neglect her, leave her to die, divorce her, or at best allow her a colorless existence in the household presided over by another wife."

1. Child Marriage

From the standpoint of humanity and civilization the most glaring evil of Islam, next to the exaltation of war, is the practice of child marriage.

As among the Hindu people, the marriage of children, boys and girls, is common, as also the marriage of little girls to older and old men.

"The saddest cases one has to treat in this land of sad cases," says a missionary physician, "are those of little girls who ought to be enjoying games and school life, seriously injured, if not maimed for life, as a result of this horrible practice."

"Sumatra girls marry at an earlier age than perhaps in other Mohammedan lands. At the age of eight they are actually handed over to their husbands."

Dr. Paul W. Harrison writes in the magazine "Asia":

"The Mohammedan system is unchecked promiscuity. The Bedouin community has remained monogamous, but the oasis rather than the desert represents the system. It is one under which women have almost no rights. A little girl may be married to a man of sixty. Young or old, the wife is an inferior—a plaything or a slave."

Dr. Dalrymple Belgrave is one of the few travellers who have visited the Oasis of Siwa south of Tripoli. Here we see Islam without European influence.

The Woman of the Desert

"The status of woman in Siwa is low. She is worthless and is of less importance than a donkey. She is worth in money a little less than a goat. There is a strange custom in Siwa,

which is absolutely different from that among the Arabs or the Egyptians. There is a fixed price for a woman; that is to say the 'marriage money' paid by the man to his future wife's parents is in all cases exactly the same—120 piastres (£1 4s). It makes no difference whether the girl is young or old, maid or widow, rich or poor, exquisitely beautiful, which is rare, or hideously ugly, which is common; the only thing that varies is the trousseau of clothes which is given by the man to his bride, and the quality of this depends on his means."

"Men marry at sixteen, and girls from nine to twelve years old, so a girl of eleven has often been married and divorced several times. This state of things is simply the Mohammedan custom as regards marriage, but carried on in an absolutely lax manner. It has always been the same in Siwa, and so is considered right and proper. It must be so confusing for the people to remember who is So-and-So's wife for the time being. Naturally the prevailing conditions have a very disastrous effect on the birth rate."

2. *Polygamy and Divorce*

"A study of the laws governing divorce," says the Russian Consul-General Ponafidine, "cannot but convince one that the arguments given are to support two conditions, namely, facilitation of divorce for men, and difficulties of obtaining the same for women; and secondly, protection of the husband from any attempt on the part of his wife to get him to support a child, about his being the father of which there might be no doubt.

In view of this last clause a certain 'period of proof' is appointed for a divorced woman before she may marry again. All the laws concerning a divorce fall with greatest weight on the woman.

"It is evident that there must be a constant jealousy, distrust and suspicion among the wives, who keep watch over each other and especially over their children. This latter precaution is not only caused by imaginary fears—dark stories could be told by barren wives towards other wives expecting to become mothers or towards the sons born to these rivals. Poison is often resorted to in the harems, and advantage is taken of cholera, when the symptoms caused by arsenic and other poisons may easily pass for that disease. Owing to the inaccessibility of the harems, suspicion can never be followed by investigations.

"Once a young woman came to me to complain of her husband who had taken a third young wife and had driven her, the first, into the street. During the examination that followed I endeavored to get the husband to at least admit the legal right. The husband was a very respectable man and in answer to my arguments he suddenly exclaimed: 'Don't try to defend her, sahib, she is not worth it; she has poisoned both the children of my other wives.'"

3. *Sorcery and Superstition*

In Islam women are considered especially apt as witches and sorceresses.

"Any skill that the Siwan women possess in medicine, making amulets, or tracing lost property, is, as a

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matter of course, ascribed to their evil practices and their use of black magic, whereby they are able to invoke demons, ghools and afreets to carry out their orders, either for good or evil. . . . For this reason they keep their doings as secret as possible and this secrecy increases their notoriety and evil reputation."

The dark background of this picture of the world of Moslem girlhood and womanhood would be incomplete without the mention of two shadows that lie across the mind, that darken the soul and affright everywhere. We refer to belief in *Jinn* and the remedies used to guard against or exorcise such evil spirits. One can only make a voyage along the coast as the vast continent of Moslem superstition which holds womanhood in its grasp is as yet largely unexplored.

Popular Islam is steeped in Animism with its belief in charms, talismans, sacred trees, hobgoblins, witches and ghosts. These beliefs rest on the Kôran which has a special chapter on *Jinn*. Jinn are called forth by whistling or blowing a pipe. This therefore is considered an omen of evil. Before Islam, as now, certain places were considered as inhabited by the Jinn. Graveyards and outhouses are their special resorts. When entering such places a formula must be uttered to drive them away. Jinn are especially busy at night and when the morning-star appears they vanish. Wherever the soil is disturbed by digging of wells

or building there is danger of disturbing the Jinn as well. Whenever Mohammed changed his camp he was accustomed to have the Takbir, "God is great" cried, in order to drive them away. The whirlwind is also an evidence of the presence of Jinn. When the cock crows or the donkey brays women say it is because they are aware of the presence of Jinn (Bokhari 2: 182). They also dwell in animals and, as Wellhausen rightly says, "The zoology of Islam is demonology." The wolf, the hyena, the raven, the hoepoe, the owl, are special favorites in this conception. A specially close connection exists between the serpent and the Jinn; in every snake there is a spirit either good or evil. All Moslem women also believe in the "Double" or *qarina*, a familiar spirit that haunts children.

The Qarina

All human beings, non-Moslems as well as Moslems, have their familiar spirit, who is in every case jealous, malignant, and the cause of physical and moral ill, save in as far as his or her influence is warded off by magic or religion. It is just here that the belief exercises a dominating place in popular Islam. It is against this spirit of jealousy, this other self, that children wear beads, amulets, talismans, etc. It is this other self that through jealousy, hatred and envy prevents love between husband and wife, produces sterility and barrenness, kills the unborn child,

and in the case of children as well as of adult is the cause of untold misery.

The qarina is believed often to assume the shape of a cat or dog, or other household animal. So common is the belief that the qarina dwells in the body of a cat at night time that neither Copts nor Moslems in Egypt would dare to beat or injure a cat after dark.

Amulets The sale of amulets of every description is carried on within a stone's throw of Al Azhur University, Cairo, and some of the professors as well as many of the students promote the industry. A favorite amulet, printed by the thousands and sent from Cairo throughout all North Africa, Central Africa and the Near East, is entitled "The Amulet of the Seven Covenants of Solomon." It consists of a strip of paper seventy-nine inches in length and four inches in breadth, lithographed, and with portions of it covered with red, yellow, green, or gold paint. The whole is then rolled up, tied, put into an amulet case of leather and silver, and worn by men as well as by women and children. After invoking God's Great Name and that of Mohammed it reads:

"An amulet for Jinns and payment of debts, and a preserver from all secret diseases, and for travelling by land and sea, and for meeting governors, and for winning love, and for selling and buying, and for travelling by day and night: Certainly my prosperity is through God and Mohammed," etc.

The Zar

There is a peculiar ceremony for the exorcism of evil spirits borrowed from pagan Africa, but prevalent throughout the world of Islam. It is called the *Zar*.

"Three things good luck from the threshold bar—
A wedding, a funeral, and the Zar."

So runs an Egyptian ditty on the lips of suffering womanhood which links these together as a trinity of evil.

Educated Moslems and the press have attempted to put down the evil but it prevails everywhere. "They have their houses of sorcery," writes Miss Fanny Lutton of the Arabian Mission, "which have different names, and different ceremonies in each one. The largest and most expensive one is called 'Bait-el-Zar.' If one is afflicted with madness, or it may be some serious or incurable disease, she is taken to this house and the professionals are called; and the treatments sometimes last for days. The money extorted from the patient is exorbitant, and so, as a rule, it is only the rich who can afford to undergo this treatment. The poor are branded with a hot iron or suffer cupping (blood letting), which does not cost so very much."

In Cairo, the sacrificial ceremony for exorcism of an evil spirit was witnessed and described by Madame H. Rushdi Pasha. She tells how, after the

preliminary music, dancing, and feasting, incense is burned and the one possessed is properly fumigated. During the process of fumigating no prayers are offered. When this is over the dancing begins. The one possessed then takes hold of the ram which has now been brought in. She makes the tour of the room three times, acting the while like a drunken woman, amid the shrieks of the other women in the room. The ram is then dragged by the possessed to the door where it is butchered. The possessed reenters preceded by the *goudia* who carries a tray filled with jewels covered with the blood of the ram. In fact everybody gets covered with it. The air becomes hot with incense and smoke. And when at last the women fall down on the ground, the goudias go around touching them on the ears and breathe on them, whispering words in their ears, presumably from the Koran. After a while they regain their places as if nothing had happened."[1]

It all seems dark and discouraging but even here Islam offers points of contact and contrast that may well be used by the missionary. Christianity's message and power must be applied to the superstitions of Islam and especially to these pagan practices. The fear of spirits can be met

[1] All the paraphernalia used for these dreadful Zar ceremonies—caps, belts, masques, daggers, etc.—are for sale at special shops in Cairo. One famous shop is near the Mohammedan University.

by the love of the Holy Spirit; the terror of death by the repose and confidence of the Christian; true exorcism is not found in the Zar but in prayer; so-called demonic possession can often be cured by medical skill; and the superstition rooted out by education. Jesus Christ is the Lord of the Unseen World. With Him as their living, loving Saviour and Friend, Moslem women no longer fear "the arrow that flieth by day nor the pestilence that walketh in darkness."

III

Concluding Survey

We will close this chapter with a rapid glance over the leading lands and domains which are seats of the religion of Mohammed. These impressions as to the status of women may vary with climate, race, government and degree of civilization but all are testified to by competent observers.*

We begin with North Africa.

Morocco. In Morocco we are told that many women of the better class never leave the four whitewashed walls of their dwellings until carried out in their coffin. Divorce is common and easy. Plurality of wives is a curse, leading to domestic quarrels, intrigues, rambling bitterness, attempted poison.

*Conditions in Turkey and adjacent regions will be given in following chapters.

Egypt. Of our Moslem sisters in Egypt, one who lived among them for four decades wrote: "As a babe she is unwelcome; as a child untaught; as a wife unloved; as a mother unhonored; in old age uncared for, and when her miserable dark and dreary life is ended she is unmourned by those whom she has served." In Egypt, however, it can be said that domestic slavery has ceased and polygamy is a dying institution. Educated Moslems are ashamed of it.

Persia. In Persia there are two forms of marriage, the one, permanent; the other, temporary. Of the second class of wives a man may have as many as he chooses. Still a third form of marriage consists of a contract between bachelors and women who are deprived of the hope of becoming mothers. There is a religious ceremony in which the money side of the question and the duration of the term of marriage are named. This last may be months, days, even hours. Such marriages are looked upon as honorable.

We turn from Persia to Central Asia.

Bokhara. In Bokhara the woman is described as conspicuous by her absence. No man ever sets eyes upon a lady not his own, for in the street she is nothing but a perambulating sack with a black horse-hair screen where her face is likely to be. The women live in a strictly separate part of the house, often having its own courtyard and its own

pond. Only now and again one meets them at dawn or nightfall, stealing out furtively to fetch water. They shrink at the sight of a stranger and veil themselves in all haste. The children, of whom the usual quantity abounded, were suffering from sore eyes, a result of the all-pervading dirt amid which they live and the pestering flies which take advantage of defenceless babies.

On the whole, women make the impression of children, and in the outlying districts, of savage children. They are inexpressibly filthy in the villages and are everywhere on a far lower social grade than the men. One may say that the highest woman in the land is inferior to the lowest man. "Woman is a cheap article in Bokhara. A man in search of a wife can get one in exchange for several sheep and a little money, or a horse as the case may be. Those higher in the social scale and better endowed with the world's goods know no restrictions except those imposed by their own conscience or caution."

Afghanistan. We might expect similar conditions among the wild tribes of the Afghan frontier, but there are noble traits among these hardy mountaineers. "Notwithstanding," wrote the late Dr. T. L. Pennell, "the state of servitude in which the Afghan women are kept, and their crass ignorance and superstition, they have great power in their home circles and mould the characters of the rising generation more even than the fathers.

"In Afghanistan they labor, however, under this additional hardship, that the men are nearly all cruel and jealous to a degree in their disposition, and among the lower sections of the community the severe conditions of life compel the women to labor very hard and continuously—labor which the men think it beneath their dignity to lighten or share.

"When on the march the women are heavily loaded, they can often be seen not only carrying the children and household utensils, but driving the pack animals too, while the lordly men are content to carry only their rifle, or at most, give a lift to one of the children. Yet it is not because the men are callous, but because it is the custom.

Mohammedans in China

"The women have mosques of their own. Of the ten mosques in Chowkiakow, Honan, three are for women, and these mosques were exclusively set apart for them and are in charge of female attendants."

After marriage the husband may not go upon a long journey for at least a year, nor may he take a concubine without his wife's consent. It is a noteworthy fact, and a testimony to the beneficent influence of Confucian ethics that none of the Chinese Moslem literature contains any references to the characteristic paradise of the Kôran.

Java. The state of the Javanese woman is far superior to that of women in other Mohammedan lands. The veil is not used, the woman is neatly

dressed and engages in all manner of outdoor and indoor work, including weaving, batik work (see the illustration), trade as well as agriculture. Yet polygamy exists in fifty per cent of Javanese homes. Marriages take place as early as the seventh or tenth year. Among the causes for these early marriages are the great desire for a large family. In some districts polygamy has increased, in others it has decreased.

India has a larger Mohammedan population than any other country in the world. In Bengal alone there are more Moslem women than in all Arabia, Persia and Afghanistan. It is, therefore, the more fitting to have the testimony of conditions among these well nigh thirty-five million women under the yoke of Islam from the pen of an educated Mohammedan. Mr. S. Khuda Bukhsh is a graduate of an English University, a scholar and writer. He writes:

"Forty years ago women meekly submitted to neglect, indifference, and even harsh treatment from their husbands, but such is the case no longer. They claim, and indeed have succeeded in securing, a decided position in their households (no longer the position of a housekeeper), and cases are not rare of women completely controlling the movements of their husbands and holding the strings of the purse. Education, though very imperfect still, is daily gaining ground, and with education new hopes have dawned

upon them; and, possibly, the sex question may in the remote future become as acute here as it is in the west. The more educated families have done away with the purdah altogether.

"It is incontestible that the improvement in the social status of women, here as elsewhere, is due to a large extent to European influence, which is predominant throughout the East. In the East women have always been regarded as childbearing machines, and hence they have never risen to that position and eminence in which we find them today all over Europe. But to our mind the true emancipation of womankind must be put off indefinitely so long as the system of polygamy flourishes, drawing its sanction from religion.

"It is impossible to expect among a polygamous people that exalted idea of wedded life which we would expect, and which we do, as a matter of fact, find among those that are monogamous. Take a European and an Indian home and see the contrast. The wife in the West is a friend, a companion who is never in that mortal terror of a rival to contest or to supplant the affection of her husband in which a wife in the East is. The Eastern wife may at any moment be dislodged by another, and relegated to everlasting sorrow and perpetual gloom. This idea colors the whole life of our women. They are meek and submissive, humble, painstaking, patient; but this is, in most instances, not by choice but by compulsion. Polygamy and divorce generally go hand in hand. In Eastern Bengal divorce is the order of the day and wives are put away as we cast off our old clothes.

"Whatever may have been the origin of the purdah system, it is clear enough that it is founded in the belief, though not openly confessed, clear enough that women cannot be trusted to themselves; that the female sense of virtue, piety, chastity, is too frail and feeble to withstand the temptations of free social intercourse. In no other light is the existence of this system to be explained or justified."

We have quoted these brave words at length because they are proof that reform has begun from within. The educated classes are the leaders who will usher in a new day. And they are fully conscious that, in the social world also, the darkest hour is often just before dawn.

"To make progress in her fight for freedom from slavery the Mohammedan woman requires above all freedom of action. Here her worst and bitterest enemy is the Sharia, the religious law. Thus the woman's problem of the Moslem world is closely bound up with that other problem as to whether the Moslem peoples are to continue under that system."

—M. HARTMANN (In a lecture at Berlin, 1913.)

"All I learn here," said a Mohammedan woman in a missionary hospital, "is of love. We hear no mention of love in our religion."

"The outstanding feature of the survey is *Change*. The immovable East is moved to its depths. And undoubtedly man is not alone the instigator or prime factor, but surely the woman having most to gain is initiating and backing up the changes which will give her freedom from the shackles she has borne for many centuries."—LOTHROP STODDARD, "The New World of Islam."

OUTLINE OF CHAPTER III

INTRODUCTION: CONSPICUOUS NATIVE WOMEN OF THE PAST

I

THE NEW AWAKENING IN:

1. India.
2. Turkey.
3. Egypt.
4. Persia.
5. Arabia.
6. Dutch East Indies.

II

PUBLIC OPINION AS EXPRESSED IN THE PRESS

III

THE FEMINIST MOVEMENT

IV

TEMPERANCE REFORM

V

THE IMPACT OF THE WEST

CHAPTER III

Native Measures of Reform

IN this chapter we sketch the attempts that have been made by Moslems themselves to ameliorate conditions of home life, and in advocacy of freedom and emancipation. In the previous chapters we have the evidence, which cannot be controverted, that woman, under the influence and power of Islam, has not been encouraged to develop either physically, mentally or spiritually, and during thirteen centuries her condition has grown worse rather than better. Her mental and spiritual natures have atrophied, and she has quietly acquiesced in accepting the place which man has given her. There have always been a few who have cried out for more than Islam could offer. But most of them have turned to sorcery and superstition for inspiration and revelation, and have fed on husks.

Down through the centuries, however, there have been noble exceptions. Even if they but prove the rule they command our homage.

Rabia, Saintly Moslem Mystic We have, for example, the life of that saintly woman, Rabia, daughter of Ishmael of Basrah, who lived a century after Mohammed, and who was celebrated as one of the earliest mystics. Once she was asked whether she

ever thought of marrying. Rabia answered. "The marriage contract can be entered into by those who have possession of their free will. As for me, I have no will to dispose of; I belong to the Lord, and I rest in the shadow of his commandments, counting myself as nothing." "But," said Hassan, "how have you arrived at such a degree of piety"? "By annihilating myself completely."

Being asked on another occasion why she did not marry, she answered, "There are three things which cause me anxiety." "And what are they?" "One is to know whether at the moment of death I shall be able to take my faith with me intact. The second is whether in the Day of Resurrection the register of my actions will be placed in my right hand or not. The third is to know, when some are led to Paradise and some to hell, in which direction I shall be led." "But," they cried, "none of us know any of these things." "What!" she exclaimed, "when I have such objects to preoccupy my mind, should I think of a husband?"

Rabia's heart thirsted after God in the dry and weary land of her faith, where there was no water. Her teaching was that we must love God only, and sacrifice everything in this world, so that one day we shall be reunited to Him in the world to come. It is strange that she should be buried in Jerusalem, the weary pilgrim finding a resting place almost under the shadow of the cross, the

symbol of love. Her tomb is a place of pilgrimage, her name and life are a special possession and heritage, a gentleness handed down through the strife of centuries, a foreshadowing of the love to come. She had a yearning and a longing for nearness to God. If she had only known that God *is* love, but the revelation of His love had been clouded over and strangled in the enthusiasm for the Unity of God by the followers of Mohammed.

Light of the Palace

Nurah Mahal (Light of the Palace), is another noble character, the wife of Jahanger, ruler of North India in the sixteenth century. Her mind was bright and quick. She also had ideals of honor, and courage to abide by her ideals. She had uncommonly good sense and was the real ruler of the empire. With justice to all and with great mercy she ruled wisely and well. Jahanger said that Nurah Mahal had sense enough in one finger to rule empires. She always sat beside him on the throne but a curtain was before her seat so that she could not be seen. Her star set, on the death of her husband, and she gave place to her niece, and must have been an inspiration to her in guiding her in her high position as the wife of the successor to the throne. For this niece was the wife of Shah-Jahan, who won the heart of her husband so completely that he expressed his devotion in that "dream in marble," the Taj Mahal, the finest and most beautiful

mausoleum in the world. Shah-Jahan always rested where he could see the sunset over the tomb of his beloved, and finally was laid next her in death. This was extraordinary devotion.

Progressive Tendencies

But although these women were gifted and lovable they lived behind the veil and did not contribute any advanced ideals for the emancipation of women. Early in the nineteenth century, however, a Persian woman began to advocate freedom for women and suffered tortures but would not yield. She was secretly strangled by a slave who hated to do it but was compelled by his owners. Her spirit did not die but lived on, and today in Persia many women have taken up the torch and are not only seeking freedom from their own shackles but are trying to show that they are capable of understanding national service also.

I

The New Awakening

Moslem women are today seeking to open up a broader life to Moslem womanhood everywhere. The leaders are working for reforms. Their number is pitifully small, yet their voices have reached around the world. They believe that "Woman's mission is to make the earth as pure and radiant as the snow which covers the high

mountain peaks." India, Turkey and Egypt lead the van of reforms for the emancipation of womanhood.

1. India

The only woman ruler in Islam today is Nawab, Sultan Jehan Begum, ruler of Bhopal, in central India, a district nearly seven thousand miles square in area and with a population of over half a million. She is the only Moslem woman ruler in the world governing in her own name and, as she has been carefully and conscientiously educated to be the despotic ruler of her kingdom and has traveled extensively in England and on the continent, she is able to speak with authority about the probabilities of the emancipation of her sisters.

Speaking to the members of the Ladies' Club, assembled on January 29, 1912, at her capital, a meeting from which all men were excluded, and attended by women who strictly observed "purdah," she thus expressed herself: "I am sure that our secluded ladies, even many of the educated ones among them, have no idea of the extent of the liberty of the women of Europe, and although this may be suitable for that continent, I have no hesitation in saying that that liberty is utterly unsuited to the condition of this country, and particularly in the case of Mohammedans. We must act on the precious sayings of our prophet (Hallowed

be his name), 'take only that which is clean and leave that which is not so.' "

The Begum regrets that Turkish ladies are inclined toward adopting the ways of European liberty. She feels that this may prove dangerous to them. However, notwithstanding her attitude as here expressed, she also said that female education is the foundation of all national success and advocates it for her own people, seeming not to realize that such education will relegate to the past many of their age-long customs, now tending to deprive them of their just rights.

Men Waking Up

In India a society of young men has been organized with the object of doing away with the veil. An Indian Moslem lady said she had been brought up in strict purdah, but when she married and moved to another city, she did not observe purdah and gave up the veil. She went about freely with her husband, and also said that her own daughters knew nothing of purdah and went about unveiled, properly chaperoned, but not restricted. It is rather remarkable that in most countries it is the men who are advocating reforms in the first instance.

The origin of all these reforms is education. It was the small school, often held in the mission house or on the veranda, which brought in the first streak of dawn. A few girls and women of the second generation began to understand their con-

dition in comparison with girls and women of other countries and they asked why these things were so. Then came the vision of new standards for all. The few educated leaders felt the urgency of united effort, a quality hitherto unknown among them. Some of the broader and more philanthropic movements originated in small gatherings in schools and homes, and these insignificant beginnings have gathered force and power like an ever widening stream. Such large activities as the modern movements among Eastern women were not dreamed of by the early promoters of good will.

The Extent and Character of the Reforms

The only club which the Mohammedan woman had, in the old days, was the graveyard. On Thursday afternoon she brought bread, which had been especially made and dedicated, and put it on the grave of some loved one, or of a saint, and then gave it to the poor. And here the women and girls met and discussed the merits and demerits of the menfolk, mostly demerits. This custom still continues among the women of certain classes.

The Lahore Conference—1918

At the Fifth Annual Conference of the Society of India Moslem ladies, held in Lahore, March 3-5, 1918, about four hundred ladies attended. Fifteen young ladies formed a sort of committee of arrangements for the conference. They wore a distinctive form of native dress and badges bearing the star and crescent of

Islam. An upper room of the house was set aside as a place of prayer, and in the dressing-room the women found hot water, towels, and everything necessary for their ablutions. On the chairs in the meeting hall printed programs of the day's work were placed before the delegates, and later, copies of the president's speech were distributed. Reports of the conference and copies of Jahan Ara Begam's two addresses on polygamy were sent some weeks later to those interested in the proceedings.

At the beginning of each session an enormous Kôran was carried in. Often the ladies who handled it, kissed it before it was laid on the table. Portions from this volume were read in Arabic and then explained in the vernacular, the audience standing in the meantime. The president, the Begum of Bhopal, was asked to take the chair, and in a clear voice gave her address, a lengthy one, and she gave a rather dismal picture of Western education and its results. She said, "the women do not like housework; they become extravagant about dress; they sing and play the piano in order to fit themselves to associate with cultured women of the West; they spend their time reading love stories; they do not live economically; they wish to marry for love, money or good looks."

Toward the end the Begum expressed approval of marriages made at about twenty years of age;

for one reason because the children born from such marriages were more numerous. She said, "Ladies, do not misunderstand me. I am not opposed to the higher education of women. As far as I interpret the meaning of education every Moslem woman should understand her religion, should perceive her domestic duties, and should have a knowledge of national legend and history. Women should look after the hygiene of their children, know housekeeping and should possess the qualities of national loyalty and religious enthusiasm. To achieve this kind of education, it is necessary for us to have our own system." She urged that a Moslem Woman's University be established in Aligarh, the women to raise the money themselves. (A school in Aligarh has been started, and the Begum herself superintends it.)

During the conference many speeches were made on the following subjects: "The Need of Reforms in Customs of Living," "The Necessity of Education in Domestic Science," and "Simple Home Hygiene," "Economy and Simplicity in Dress," and "Less Extravagance at Weddings and Funerals." It was insisted that orphanages and schools were needed and that the Kôran must be taught in Moslem schools.

The Crucial Problem

One of the most interesting speeches of the conference and one which called forth considerable discussion in the news-

papers the next morning was an address on second marriages. The young woman who delivered the address is an example of Oriental modesty and charm, plus a Western education. She is one of the younger and more progressive set, is a fine speaker, and devoutly religious. She continues to use the veil, feeling that the time is not ripe for abandoning this custom. She spoke at some length on "The Prosperous Days of Islam." Then she went on to say, "But, alas! at the present day, the faith of the followers of Mohammed is not to be compared with that of the past." The speaker called on the men as well as the women of India to one and all abandon this practice of plural marriages as "fatal to national progress and contrary to the principles of Islam, a religion which is too holy to countenance such a pernicious custom." "True," she said, "the Kôran allows four wives, but it enjoins an equal treatment of all four, and as this is impossible for any man, no one should marry more than one wife."

Her contention was supported by a number of other speakers and one of them boldly suggested that the government of India be called upon to abolish polygamy. The president said that "all the things Jahan Ara Begum has said about the evils of polygamy were true, nothing had been exaggerated, but that it was a woman's duty to obey the Kôran, which says a man may have four wives.

Man's ill treatment of woman, not the Kôran, is the cause of the trouble." In this matter the women were facing a serious question of Mohammedan law and how could the law be set aside? This matter must be taken to wiser minds than theirs for consultation. A resolution was made, passed, and signed to the effect that women would not give their daughters to men who had other wives. All acquiesced.

In her second address, Jahan Ara Begum stated that her object in speaking as she did at the previous meeting was not to curry favor with anyone, but that she had been moved to act solely on account of suffering Moslem sisters. She was willing to endure cursing, to hear herself called a blasphemer and a Christian, and to have her brothers-in-the-faith say that this request to abandon polygamy came because of Christian missionary influence and modern education. But in spite of these remarks she declared she would continue to cry out against polygamy.

2. *Forward March in Turkey*

In Turkey the woman of twenty years ago was a parasite on society. She was an ornament in the home that man built. She was fed by him, dressed by him, and consequently ruled by him. As soon as the Turkish woman realized this fact (and it did not take very long for her to do so after her mind

was educated), she decided to participate in the development of the country and to be a productive element of society. This idea led the Turkish woman to enter into the economic and social life. As the result of this, today we see Turkish women in industry working as laborers, in offices as clerks, in schools as teachers. She manages her home, educates her children—she does everything that the women of other countries do.

In February, 1923, at Smyrna, at a conference, there were about ten women workers, representing the Turkish women laborers. They had labored as nurses and social workers in the Turkish Red Crescent, tilled the land in Anatolia during the absence of their husbands, and continued the business of the men while they were at the front during the last Greco-Turkish war. In Asia Minor, a whole regiment composed exclusively of Turkish women fought heroically, and nine of them won the Medaille de Guerre for gallantry in action. The commander of the regiment, a woman of forty, small in stature, Lieutenant Aisha, was wounded seven times.

Halide Hanum, a graduate of the American Constantinople College, also fought as a soldier in the Turkish army. But she is a literary woman rather than a soldier. Her novels have been translated into many foreign languages and are considered masterpieces of modern Turkish literature. But

these accomplishments are as nothing compared with her capacity for leadership, her position as Minister of Education, and as one of the chief advisers of Mustapha Kemal Pasha. Another Turkish woman was a painter, whose works are appreciated and exhibited in Paris and Rome.

The New Freedom

Many European writers and travellers bring us news almost daily as to what is going on in the world of woman in Turkey. It is reported that a vigorous campaign is being waged for the restoration of the Old Turkish system of plural marriages. Five successive bills have been introduced in the National Assembly for that purpose since polygamy was abandoned a little more than a year ago (1924). Mustapha Kemal Pasha has opposed all such measures and caused their defeat. He has allowed his wife to accompany him on a military parade unveiled. Another notable Turkish woman is Dr. Safieh Ali, a member of the class of 1917, of the Constantinople Women's College, who for the past seven years has been studying medicine abroad. She is the first Turkish woman to practice in Constantinople, where her success has been remarkable. She is also giving a course of public lectures on the "Care of Children," to which both men and women are invited.

In the Daily News (London) of August 12, 1924, Maud Rowntree writes under the title, "The New

Woman in Turkey." She says: "Among no section of the human race has the war wrought a greater change than among the women of Turkey." She goes on to say that "There is one co-educational school run entirely by women. The principal has evolved her theory of education without the aid of foreigners, for Makie Hanum speaks Turkish only and has never been at a foreign school. The school girl of today is no longer a frightened little lady, dressed in long skirts and wearing a veil. She is a bright energetic maiden, wearing a school uniform, going in for sports, attending school until she is fifteen and longer if she cares to do so. Picnics are arranged and both boys and girls are allowed to enjoy all privileges once only granted to the stronger sex.

"In office work, too, woman is taking her place. There is hardly a business house which does not employ its women clerks, and the telephone girls are all Turkish. Everywhere one meets young girls coming and going, carrying businesslike attaché cases, each of them showing by her bearing that she has learned the dignity of labor.

"Most people can remember the time when no Turkish woman was allowed to leave her native land. Today the doors of travel are open to all, men and women alike. One Turkish woman has lately attended the Women's International Congress in Washington. Another attended the International meetings of the Women's Congress in London. Others are studying in

various cities in Europe and America, and will return fully equipped to take positions of responsibility in their own country. The ladder of liberty has been set up and the women are climbing it, rung by rung, steadily and surely. Theirs be it to reach the top and to realize fully the joy of attainment."

It has been said of the Turkish woman that "she is unlike the women of Western Europe. She has not inherited the tired brain of tired ancestors. She has now awakened after centuries of rest, with a brain fresh and ready to work, and it is astonishing to see the ease with which she can learn."

3. Advance in Egypt

In Egypt, for some time before the Great War, the idea of reform was in the air and it was generally admitted that the future of all Moslem life and the elevation of the moral and physical standards depended in a great measure on the better education of the Moslem woman, and on her emancipation from the degraded social position which she occupied. The spread of modern education among the men has had the natural consequences, a demand for educated wives. The government has done its best to assist and has established schools where girls can receive elementary and advanced tuition but the demand far exceeds the accommodations.

A society was founded in the early part of 1914

to help and augment the work of the schools. The name of the society was The Women's Educational Union. Its objects are to help and assist all women to a higher status of living.

The spread of education among men and women in Egypt has had great influence on their ideas of marriage. Now, young men are not satisfied with the choice of their wives by their parents, and the young women too, wish to see what their future husbands are like. This change in the social life is noticeable wherever one goes in Cairo and Alexandria. While in times past man and wife were seldom seen together in the streets, we now see them in the same box in theatres, and the women of the upper classes who were never seen alone in the street have dispensed with the service of a servant to protect them when they go visiting or to make purchases from the large stores.

After the war, a union was formed and its objects were concisely stated, and it is planning to combat old customs and superstitions and to bring trained minds into the homes as well as in National affairs. This union started to work at once, meeting once a month. Most people have heard of their deputations, demonstrations and articles in the press. Already it has been decided to raise the age of consent for both girls and boys, a fact that does honor to both parties, the union and the government.

In February, 1925, a Moslem woman won the prize among seven contestants in an oratorical contest for Arabic-speaking students at the University of Beirut. The prize was won by Mrs. Ahmad Shakir, of Egypt, the first Moslem woman to enroll in the university. Her subject was "Show Them the Light." She spoke in favor of liberal education for women and the abolition of the veil by Moslem women. She delivered her oration unveiled before a mixed audience. After the governor had declared the winner, it was announced that Mrs. Shakir had added an equal sum to her prize and presented the fourteen pounds to the Alumni Fund, to pay for the tuition of a meritorious student for a year. Mrs. Shakir is one of the leaders of the Feminist Movement in Egypt and secretary of the Women's League in Cairo. Among the judges were two Mohammedans of high position.

"In Egypt a small group of women have been groping their way and are coming courageously to the front in efforts to defy customs which so mar their lives and hinder their progress. A number of societies of Moslem women have recently sprung up, among the most important being 'Fatat Misr el Fatat' (The Young Womanhood of Young Egypt). Also the Feminist Movement, the latter headed by Madam Sharawi, a cultured woman of wealth, who is in advance of her time." Not long ago Moslem women with uncovered faces

marched the streets of Cairo, four abreast, demanding equal rights with men. The Egyptian Woman's Union, though primarily a political organization, has lately taken a deep interest in the social program.

All Along the Line

According to the New York *Tribune* correspondent, at Tirana, Albania, a decision was made recently which may have far-reaching reaction throughout the whole Moslem world. *For the first time in the history of Islam* a national assembly of Mohammedans discussed their religion. Prohibition of polygamy was the most important decision, from a religious viewpoint, taken by their assembly. Coincident with this was the recognition of the higher status of women. It was agreed to abolish the wearing of the yashmak (veil) which Mohammedan custom requires all women to wear in public.

4. Persia

In Persia great strides have been made during the past five years. A Persian gentleman said to Dr. Speer, when he was in Persia, "The woman question is a great matter, but do not urge taking away the veil from the faces of Persian women yet. The veil within must first be removed. First purify the hearts of men, then drop the veil of women."

In Persia, when the new woman awoke, being

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still a woman, she straightway thought of her appearance and made some significant changes in her dress, so we are told. When on the streets she is still enveloped from head to foot in the long black sheet, but in place of the troublesome veil of white cloth, she wears a small square of black net, which conceals her features perfectly and is far more comfortable. A glance at her feet shows that she no longer scuffles along in heel-less slippers. She wears well-made shoes with high uppers. The mother now speaks of her daughters with as much pride as of her sons and is keenly interested in their progress.

I was congratulating a young mother on her first-born, and said, "I suppose you are sorry the baby is not a boy." To my amazement she replied, "What better service could I render my fatherland than to bring up girls, for until there are good mothers the country will make no progress." Some years ago this girl was in our school. Her best friend remarked one day, "Every time we hear of the death of an old man we are downright happy, for it means the removal of one more obstacle from the path of woman's progress. We can grow up with new ideas, but the old folks cannot change."

It is in education that the new woman has come most conspicuously to the foreground. Ten or fifteen years ago there were few schools. Now they are multiplying rapidly.

5. Arabia

In Arabia there are also signs showing an independence of thought which is bringing encouragement to the workers. It is reported that a young Arab, a few years ago, was allowed to see and associate with a young Arab girl. These two loved each other and were married on that basis. This item was quoted in a Moslem paper of another country, as a good example to follow. According to a newspaper from Cairo, the movement among Moslem women to discard the veil, enjoined by the Kôran, has spread to Syrian and Palestine communities. There are rumors that it has even penetrated to Mecca, the stronghold of Islam, with the result that the semi-official organ of the government there strongly denounces the tendency, which it declares is a violation of Kôranic injunction. This interpretation is disputed in Egypt. Women are anxious to follow the precedent in Turkey where most of the Moslem women of the higher classes go unveiled.

A recent paper has this headline in large print: "Iraq king's wife dons latest European garb." This lady, it is reported, abandoned not only the old-time caravan route from Mecca to Baghdad and traveled by steamer and automobile, but also, en route, shed her old-time costume and appeared in a creation of the French dressmakers. It is

reported that King Feisal, after recovering from his surprise, gave his approval, and the queen is now importing costumes from the French and English dressmakers and milliners.

It is seventeen years since unveiled faces were first seen in Constantinople, and the fact that women students have now gained an entrance on the same footing as men to the University of Stamboul indicates how far they have travelled along the path of reform.

6. Dutch East Indies

In these days it is almost a fad among Javanese girls to learn Dutch and many schools have been erected where all the instruction is given in that language. I am glad to say that missions have not been backward in that respect, so that a great many of these are mission schools. In the missionary hospitals and schools a large number of Christian girls, whose parents or grandparents have been Mohammedans, work as nurses and teachers. In a mission hospital with 200 beds, a prince's daughter was the superintendent of the household, a highly responsible position. This Javanese lady has not been baptized. She is a Mohammedan by birth and has inclinations toward Christianity, and her children go to the mission school. A large number of Mohammedan

girls in Java and Sumatra are trained as teachers in government schools.

In the Dutch East Indies more than a hundred native papers are edited in the chief language of the Archipelago. One or two are for women, edited by women. All kinds of women's concerns are discussed by men and women. Some plead for separate schools for girls. It is considered better for women to become teachers rather than clerks, as many women are now. It is discussed whether married women may have employment out of doors or simply look after their households and their children. Among other topics discussed is the age for marriage. Protests are written against marriage of children. One Javanese man pleads for a law forbidding marriage under 14 or 15. Others think that 17 is the lowest limit.

On polygamy opinions differ, some men defending it, their chief argument being that with one wife the temptations are too many. Speaking in favor of polygamy is, however, the exception. Most men and all women plead against it. Connected with the question of polygamy is that of divorce. One man wants the religious officials to tell the husband at the time of marriage that he must try to avoid divorce because it is a sin. He also wishes that this could be taught in the schools. Women generally complain of the facility of divorce for men.

II

The Position of The Press

The press has taken up the question of emancipation. It is of course judged differently in religious and government papers. The native women in Java seem to go too far; a few of them even practice wrestling. This is condemned, so is dancing in European fashion, walking arm in arm with men, going out alone; also an engagement time before marriage. A sudden marriage is thought more appropriate. A special notice was printed and distributed in Sumatra, describing the proper dress for Moslem women. No transparent and low-cut dresses are allowed. Transgressors are threatened with hell.

Some newspapers say that it is the duty of women to encourage men in their political strife. When a lady appeared on a platform at a meeting to give a political address fifteen hundred voices exclaimed, "Hurrah for the Women's Movement." It is not at all unusual in Java and Sumatra for women to address large public meetings.

The Moslem press in Turkey and Egypt also largely advocates greater freedom and influential men and women exercise it.

An Epoch-Making Book

One of the epoch-making books of the last decade of progress "The Emancipation of Woman," was written by Judge Kasim Beg Amin, counsellor of the court of appeals

in Cairo, Egypt, as also a second work, "The New Woman." This brilliant author and judge was one of the lights of the New Egypt, and was a broad-minded, liberal man who died suddenly in April, 1908, aged forty-two years. The extracts we give from the book will show that the Moslem world is going to be roused from its slumber of ages by its own sons.

If the woman instead of being the slave of man becomes his equal, his companion, friend and counsellor, the manager of his house, the educator and trainer of his children, Kasim Beg is certain that the movement will be one of the greatest events that has happened in the history of Egypt. He says:—

"The principal obstacle to the education of woman is, without doubt, the state of seclusion in which she is condemned today to live. While this custom prevails nothing can be accomplished."

"Humiliating to the woman, detrimental to her health and morals, wounding the dignity of man himself in the sense of the reciprocal distrust which attaches to them, it has degraded our customs and condemns our primitive precautions, which are repulsive to every cultivated mind."

"If we raise woman by giving her education and liberty, we may be able to change the whole history of Egypt, and possibly of all the East. *This is a question of life and death for us*, and for Moslems, because the misfortune of the East is not, in my opinion, a religious

problem as generally understood. That does not mean to say that our religion has not undergone a deformation which requires some reforms. But if our religion has been degraded it is because our character has been lowered. The great subject—the subject of subjects—is in connection solely or principally with the education of women.

"We cannot seriously change our social state before changing that of our family. Religious and moral instruction, which are so generally extolled and praised by us as a remedy for our misfortunes, would not produce the desired effect. It is not sufficient alone that grain should be good in order to germinate; it requires also to light upon favorable soil. But this favorable soil will be always lacking so long as woman is unable to prepare the future welfare of her children. A common saying among us is: 'Woman should never leave her home till borne from it to her grave.'

"The changes which I would urge upon my countrymen are:

"1. Let the women be educated.

"2. Accord to them the liberty of their acts, their thoughts, and their sentiments.

"3. Give to marriage its dignity by adopting, as its base, the reciprocal inclination of both parties, which is impossible if they do not see each other before marriage.

* * * * *

"5. Prohibit polygamy by law."

In one passage the author exclaims, "Why is it, my brethren of Islam, that I cannot allow my own

brother to see the face of my wife? Why do we never trust one another or trust our women? Is it because we are inferior to the Christian nations of Europe and America, whose women go unveiled and are trusted and honored? Are we so degraded that no one can trust another?

"Our only relief is in family training and the moral and intellectual education of our girls."

In speaking of polygamy, he is very eloquent and severe. He says, "Polygamy produces jealousy, hatred, intrigue, crimes innumerable, and great suffering. My critics claim that women in the harems are happy. How do they know? Have they any statistics of harem life?

III

The Feminist Movement

After the Great War, when the uprising in 1919 had quieted down, the Egyptian women leaders felt that they could help their country by enlightening their own sex. They decided there were two ways of serving their countrywomen:—to form societies, and to publish magazines devoted entirely to their own sex. A magazine was started by the Feminist Movement, the editor and manager of the first number being Madam Laviva Ahmed. In the short introduction Madam Ahmed remarks, "If we have been objects of admiration to the world by the share we took in political matters, from the point of view of our sex, we have made the Egyp-

tian women not only objects of admiration, but also of respect."

It is worthy of note that each member of the society has, on joining, to take the following oath: "*I swear to make chastity my crown and virtue my guide; to live as a free woman, a good and useful wife and mother; to do my duty honestly to my God, my fatherland and my country; to love others as I love myself, and to hate for them what I hate for myself; so help me God.*" No better set of rules could be imagined.

Among the articles in this magazine is one by an eminent woman writer on the Feminist Movement. She says, "A day came when woman had to raise her voice, not to give proof of her political acumen but to show the world that she is as anxious as man to attain the national aspirations of her country. If man admires her it is not because of demonstrations in which she took part, but because she proved to him that she is capable of advancing and giving him an example of what she can do. But the great thing that she can do is to return to her home, her little kingdom, to educate herself and her children to be fit for the two beautiful names of wife and mother; to be the lady and not the slave of her husband. Political liberty is not the real liberty, for a nation can be free from a political point of view and yet be a slave in its character and disposition. The best

liberty is that of the soul, and the best independence is that of thought." (From Egyptian Gazette.)

In former days all that a man expected of his wife was that she should be good to look at and know all about housekeeping. Now he wants this, and more, as the author of "What I Should Like My Wife to Be," tells us when he gives the details of the qualifications which should adorn his future wife and which he considers essential for his and her happiness. He condemns many customs, principally the wearing of the veil.

Articles, signed by women, are published to such an extent in the Egyptian newspapers, that one of the largest and most widely circulated Arabic newspapers now freely devotes a whole page to the Feminist Question. A great deal of attention is given to the social condition of Egyptian women. Their program includes equality between men and women, compulsory education for children, without distinction, and the introduction of laws prohibiting polygamy. These women succeeded in 1922 in persuading the Egyptian government to introduce a law making the minimum age for marriage 16 years. In this they were opposed by a section of reactionary men, but the women succeeded in consequence of a well organized press campaign, and the legislation they demanded is now in force. The Moslem press in most progres-

sive countries has waged a partly successful war, encountering a good deal of opposition from many leaders, especially of the religious papers, but even some of these are beginning to agree to changes demanded for women.

Woman Suffrage

On the 16th of March, 1923, following a meeting of ladies of the other committees at the house of Madame or Hoda Charaawi Pasha it was decided to form a new society to be called "The Egyptian Feminist Union for Woman Suffrage." Nine points were drawn up as the definite aims of the Union and these nine points were presented at Rome, and later in the woman's delegation in Paris. They were then presented to be incorporated as laws in the new constitution. The nine points are as follows:—

1. To raise the moral and intellectual level of woman in order to realize her political and social equalities with men from the point of view of laws and manners.

2. To ask for free access to higher schools for all girls desiring to study, and equal privileges to be given with the boys and young men.

3. To reform customs relating to the arranging of marriages so as to allow the two parties to know each other prior to betrothal.

4. To reform laws in regard to marriages so that the real spirit of the Kôran might be interpreted and thus preserve woman from the injustice

caused by bigamy exercised without reason, and from repudiation taking place without serious motive.

5. By law, limit the age of consent to marriage for a young girl to sixteen years.

6. To open an active propaganda for public hygiene, particularly with reference to child welfare.

7. To encourage virtue and fight against immorality.

8. To fight against superstition and certain customs which do not accord with reason even though mentioned in the Hadith (like the Zar, charms, etc.)

9. To open a propaganda in the press on the aims of the society.

These are the nine points. Already five of these have been under consideration. It will be seen that these aims cover a comprehensive field: —intellectual and moral equality, education, marriage reforms, hygiene and sanitation, and a battle against superstition and immorality. There is a voiceless reproach in these moderate demands plainly stated—ghosts of old sorrows seem to lurk in them.

It is most encouraging to add that No. 5 was passed by Parliament first; that No. 2 was made a law this year; and that points 6 and 8 are under consideration, while No. 4 has already had response in two special laws promulgated.

In India, Sir Syed Ahmed Khan, the father of the reform movements in India, published a periodical knows as the "Reform of Morals." He has passed on but his works are still influential. One of the present day social reformers is Professor A. M. Mailvi. He has been contributing some articles to the Indian Social Reformer on the "Status of Women." He is anxious to see the purdah system abolished. He is alive to the present danger attending the apathy to reform in this modern progressive world, and in one of his articles closes with this strong, plain statement: "It is high time for my co-religionists to realize that unless we give woman her true and legitimate place in society, unless we give her the full benefits of modern services, unless we keep pace with the quick march of humanity by elevating the social position of woman, the religious, spiritual, social and political ascendency of our faith is doomed."

The Muslim Herald (Madras) says, "Islam in no way objects to our educating our girls. It may be said, on the contrary, that education is essential for every Moslem man or woman, without which he or she is not able to do the ordinary commands of religion. In fact, in almost all females their heads are educated, or otherwise, every girl is made to learn at least the Kôran. This is true of very many instances in the village, not to speak of city girls. The only fear of the

Muslims in educating their girls is that ultimately it will end in the break up of some of the old customs, and mainly of the purdah which is so dear to their hearts."

In a long article published by the *Muslim Herald* (Madras), the writer points out the horrible and unnatural conditions that obtain in Moslem homes. "It goes without saying that the purdah is responsible for this appalling suffering. This custom of huddling women in a corner, imprisoning them within the four walls of the house, has few benefits and more disadvantages. The extreme heat of the climate adds to their suffering, no out-of-door exercise is possible, even walking is out of the question. Occasionally they venture forth, but then it is in carriages closed up air-tight on all sides. Under these gruesome conditions, is it any wonder the Moslem women fall victims by thousands to tuberculosis?"

"Woman's Might"

Miss McLean, of the Baptist Board of Australia, translated a copy of "Woman's Might." It is a woman's rights magazine printed in the language of Bengal for Mohammedan women. This is in itself a striking evidence of the trend of modern education amongst them, for they used to be content with but a mere smattering of their sacred language, Arabic. There was no need to learn to read and write their mother tongue, Bengali. One article entitled, "The Awak-

ened Woman" goes on to say that, "through long years the zenana missionaries have endeavored to awaken Mohammedan women from the stupor induced by centuries of seclusion and illiteracy, only to realize that the first task after all is to awaken the Mohammedan man."

A Native Call to Arms

In another article, a woman writes that "the ideal of marriage is that two lives should be bound together by a holy cord of love, but men have forgotten this glorious ideal. A man thinks a woman's one end only today is to perform her household tasks and care for her children. He is the wife's spiritual guide. Her heaven lies at his feet. He will never condescend to ask her advice, yet she must perform her every act in accordance with his command. Disobedience brings threatening, punishment, even beating. Alas! through men's neglect women lack the power to give them advice. Again, a man can leave his wife, go hither and thither and enjoy himself just as he likes. Society and law allow it. But if she should commit the slightest fault she is an outcast. Men are the rulers. The pen is in their hands. They can arrange without hindrance as they like for their own convenience. But who will speak on behalf of the woman? Who will stand up to save her from the crime and oppression of man? Woman! you must work for your own salvation. You must smite the sensuous man to ashes with one con-

temptuous look. Woman! you must live, but not as a mere dependent upon man, nor just as his maid-servant. Set the same standard of life and morality for him as he sets for you. So shall you save him from his stains of sin."

A missionary did not write this article, nor is it from a missionary magazine, but from the pen of a native woman.

As far back as 1904, Mohammed Fatah Gilman published a book in the Tartar language advocating, among other things, a vernacular version of the Kôran, that polygamy and divorce be discouraged; that women be allowed freedom and permitted to attend schools, become teachers, preachers, authors, and participate in public life.

In 1908, according to the *Daily Telegraph*, Russian Moslem women were on the war path, their aim and object emancipation. They addressed their demands to the Russian deputies in the Duma. At the end of the address are these words: "It behooves you to insist upon passing a law protecting us against injustice, oppression and torture from our husbands. We are the mothers of the race. We are the friends of the men-folk. The training and the progress of the nation are in our hands. If our husbands will not change their relations toward us let them know that the day will dawn when they too will become slaves, and then the whole Moslem race will perish."

In Persia, in 1909, an editor of a Tabriz paper published an article on the emancipation of women. This drew an angry mob around the house, threatening him with crucifixion. The officers clapped him into prison to save his life. Persia today publishes articles in its newspapers on the woman question. Mrs. Boyce, of Persia, speaks of at least three publications for women edited by women.

IV

Temperance Reform

Before leaving reform movements, a word is necessary on the agitation for prohibition in the Near and Far East. Miss Buchanan, Litt. D., in a letter on this subject writes as follows: "The Moslem religion prohibits drunkenness but since our large cities are growing more and more cosmopolitan, alcoholic drink has come with those who have made Egypt their home for a longer or shorter period. The evil effects of both intoxicating drinks and drugs are growing very fast, and to cope with this the Egyptian men and women are being aroused. One of the Egyptian men has been working for 18 years, single-handed and alone, to stem this tide. He now has an organization of men who are helping him, and one of his aims is to get textbooks introduced into government schools teaching the evil effects of alcohol and drugs.

A few years ago the Woman's Christian Temperance Union decided to form a branch for Egyptian women and this has been a most worth-while piece of work. All the officers are Egyptian. The interest in prohibition was so great that these women decided to circulate a petition throughout the country. So a petition to the King, through his prime minister, was written in the three languages most used in Egypt, and in the name of the women of Egypt was sent out. These sheets were mailed to representative people up and down the Nile, requesting them to bring the matter to the attention of the women in their districts. "The request was made that the signers be women able to write their names, and over fifteen years of age, so that mature judgment should be exercised by those signing. One of the visible results of the agitation on the part of men and women is, that though Parliament has not yet acted, the department of public security has passed an ordinance forbidding the issuance of any more licenses for the sale of intoxicating drinks."

In India the temperance question is now an alive one and the Women's Christian Temperance Union has many branches scattered through this country. The movement fills the Christian church with great hopefulness. Not only in Egypt and India but also in the cities, towns and villages all over Asia and Africa, efforts are being made to establish prohibition. We should help them.

V

The Impact of the West

In an article by Basil Matthews, published in 1919, he very graphically described the peaceful penetration of the West into the last "Fortress of Eastern life, even the secluded harems of its womanhood." He said, "It has been true in earlier centuries that 'the legion thundered past,' leaving the East unchanged; but the cinema, the electric tram, the cabled and wireless news service, the sewing machine, the fabrics and utensils of Western industry do not thunder past. They enter into life at every point and penetrate its innermost recesses. They are corrosive and explosive. Western civilization is advancing in all these lands. The desert is now crossed in days instead of weeks or months. The automobile is replacing the padded foot of the camel. Romance is passing, *efficiency* is taking its place. Thousands of miles of railways are covering great expanses unaccustomed to the whistle of a train. Schools are being opened, even in desert towns. It is said that more Moslems go to Europe each year than go on pilgrimages to Mecca."

In this seething change which faces the womanhood of the Near East the first of all necessities will be leadership and the basis of all leadership is character. The character molded by the Spirit of

Christ is the leadership which the women of the Moslem world need today.

The material changes brought in by the impact with the West, even the efforts for social and moral advancement betokened here and there in the more favored regions of the Moslem world, can effect no transformation of the inner spirit of Moslem womanhood. Though I speak with the tongues of men and angels, though I understand all mysteries and all knowledge, and though I bestow all my goods to feed the poor, and have not love, I am nothing. What lack I yet?

The greatest thing in the world is Love, and Islam knows not love, the Divine, Supreme Love of God as revealed in His Son, our Saviour. The power and knowledge of this abides in our keeping in the Western World. It is ours to give.

We turn next to the story of Christian Missions to Islam.

"Islam and Christianity are engaged in a spiritual contest. The struggle is becoming keener every day. Each party is endeavoring to win over the greater part of humanity to itself. Moslems have been so far in slumber, yet they are now gradually awakening to the call of Islam, and are rallying forth to the banner of the Prophet (may peace and blessings of Allah be upon him). They have realized the gravity of the situation, and are prepared to face it bravely. I say bravely, because the contrast of the two religions presents a scene of vast difference. Christianity has got enormous funds, enormous resources and enormous influence as the state religion of America, Australia and Europe. Islam, on the other hand, is, at present, devoid of wealth, influence and the political power. Yet it has that enormous force—the spiritual and moral force which is the greatest asset of a religion and which can surely win the day. Islam made its appearance in humble position, and from this it rose to the zenith of power, simply through its spiritual and moral stamina. Even now it has got the same potentiality. What is wanted is the united effort of the whole Islamic world to put the injunctions of the Holy Kôran into practice and to disseminate the teachings of Islam all over the globe."—From editorial in *The Islamic World*, edited by Mustafa Khan, B.A.

"The future calls for one plan, the only one, started by Christ and followed by Paul and his companions, viz., to preach Christ and Him crucified; and one object, to build up men in the stature of Christ. All the mission institutions, such as schools, orphanages, hospitals, relief work, etc., find their proper place. Let it be known that these are not secular institutions but Christian. The object of missionary work is not education of the world, but to lead the world to Christ." —Kasha Moorhatch.

And I, if I be lifted up from the earth, will draw all men unto Me. —Words of Jesus Christ.

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CHAPTER IV

Islam and Christianity

THE work of English Protestant Missions to the Moslem world began in 1806, when Henry Martyn of St. John's College, Cambridge, landed in Calcutta. This young scholar-saint had received his missionary impulse from reading the life of David Brainerd. It was a strong impulse. His unremitting labors burned out his life in six short years, but the sacrifice was not a vain one.

From the first, Martyn perceived the imperative need in Moslem evangelization for the Scriptures, and, in particular, for the New Testament, in the native tongues. In his brief term of active service, by almost incredible devotion to his task, he was able to accomplish the translation of the New Testament, not only into the Hindoostanee, but also into the Persian language. In this achievement he sounded the key-note of the Protestant Christian crusade among the followers of Mohammed.

Henry Martyn himself said, "Even if I never should see a native converted, God may design, by my patience and continuance in my work, to encourage future missionaries." Not only has this hope been mightily fulfilled among missionaries, but the Scriptures, translated by him, have

wrought to good effect among the Moslem people. For when Moslems come asking for baptism the usual reason given for their change of faith is the reading of the Bible in their own language.

I

The American Board in Turkey

Permanent American Protestant Missions to Islam began more than 100 years ago under the American Board of Commissioners for Foreign Missions, founded 1810. William Goodell sailed for the East in 1822 under appointment as a missionary to labor in Jerusalem, a work begun by Jonas Ring and Levi Parsons, but discontinued.

Mr. Goodell's effort was the first on Turkish ground to achieve permanence. This not without many difficulties, however. Political conditions forced him to leave Jerusalem for Beirut, Syria; persecution there forced him with his wife to flee thence to Constantinople, where he began his labors in 1831, but was obliged to change his objective. For, from this time onward, missionary work in Turkey was, of necessity, directed to the Armenian, Nestorian or other primitive survivals of Christianity, the Mohammedans proving almost impervious to the Gospel.

To the Gospel! We must repeat the words. The Turk, eager, greedy always for this-worldly advantage, keen-witted to perceive where it lies, has

been reached occasionally by the missionaries through the industrial and educational work. But as regards the evangelizing of the Turkish population, the end has been reached chiefly among the Armenian, Syrian and Greek elements. "Even our schools," says a representative of Robert College, "influenced the Moslems of the empire only slightly, although a considerable number of *Egyptian* Moslems attended the College at Beirut."

It is impossible adequately to review here the monumental work of the American Board in the Turkish Empire; along its lines of evangelism, medicine and education, its achievement has been noble and memorable.

II

A Staggering Blow*

It was the earnest hope of the early missionaries that the ancient Armenian, Greek and Syrian ecclesiastical organizations should be reformed and given renewed spiritual life and that then these old communions would win Islam for Christ.

The missionaries found, however, that preaching the Gospel themselves was not enough, and early saw that it was necessary to reach the young and train native men and women as teachers and

*Reference made to *Moslem World*, October, 1923, "Future of Missions in Turkey"—Samuel Anderson.

preachers. In this way the missionary soon was able to multiply his own efforts many times.

But it was not long before these able messengers of the Word realized they were still making little headway. The Oriental churches were so wedded to their traditions and ceremonies, the clergy was so corrupt and illiterate, and the rank and file so ignorant and fanatical, and opposed to anything new, that the missionaries felt compelled to organize an entirely new native church in the hope that it would be the means by impact and example of transforming these ancient Christian churches. This result was slowly but surely coming to pass when the Great War came in 1914.

Turkey Rejects Christianity Now the present Angora government is absolutely determined to exclude all Christian missions from her Empire, and missionaries, too, in so far as they teach Christianity. She desires our schools, hospitals and other institutions, but only on condition that they be absolutely secularized, and provided also that all Christian teaching as such be abolished. Turkey wants our education but not our religion. The latest information reaching us indicates that chapel exercises and Bible teaching are now forbidden in our Christian institutions (such as are left), viz., in Constantinople. Practically all the American Board's work in Asia Minor has been closed indefinitely and missionaries and teachers forbidden

to work—notwithstanding the treaties negotiated between Turkey and the United States and other powers.

A superficial survey of the present situation, as regards missionary work in Turkey, shows nothing but ruin. Nearly half of the foreign missionary force has been lost to the work since the beginning of the World War by death, retirement or transfer. Of the native leaders, probably two-thirds have met a violent death, while the other one-third, together with the scattered remnant of Christian peoples of Turkey, are vainly knocking at the closed doors of an inhospitable world seeking for a place where they may merely exist. Nearly every Christian church in Anatolia is closed. The great village school system, which was carefully spread by the missionaries over the country, has been completely wiped out. Of the American colleges which were training picked leaders for Christian work, eight have practically ceased to function. Three in the coast cities continue their work, but with misgivings as to the future. Of the higher schools, some forty-five in number, less than ten per cent continue to function. The hospitals, which of all the institutions have suffered the least, are only half of them permitted to minister to the needs of the people.

Says Dr. J. L. Barton:

"Never has the American Board faced conditions

more baffling and yet pregnant with potentialities of good than those confronting us in the Near East today. A staggering blow was struck when the Lausanne Conference, in 1923, put the stamp of its approval upon the 'exchange of populations.' This gave Turkey the right to remove Armenians and Greeks from her country, and it gave Greece the right to do the same with Turkish populations in Greece and Macedonia. In Constantinople, however, the Greeks were to be allowed to remain, provided the Turks were not expelled from western Thrace. Under this arrangement only a few scattering Christians still remain in the country, outside of Constantinople.

"Since the constituencies of the American Board across the country were largely Armenians and Greeks, it becomes evident at a glance that this work of large proportions has met with a severe setback. The great majority of the pupils in mission schools, patients in mission hospitals, nearly the entire body of membership in the evangelical churches, from the Bosphorus to Persia, were Armenians and Greeks. The great majority of the teachers in mission schools were from these two races, supplemented by a less number of American teachers. These schools, therefore, have been depopulated, both of pupils and of teachers, except for the Americans and a very few Turks. This does not apply, however, to the Constantinople area, where Armenians, Greeks and Turks are still living side by side, and where the schools are flourishing with a mixed clientele."

III

Barriers Between Islam and Christianity

The difficulty of reaching the Mohammedan people with the Gospel is rendered greater than ever now, but it has always been formidable. The reasons for this difficulty can be found within the two forces themselves.

While the achievement of a century of Christian labor can be annihilated apparently by a wave of the hand of the Moslem despotism, Islam itself is sweeping onward triumphantly. The forces of Mohammed number now one-seventh of the entire population of the globe. One out of every ten of the inhabitants of Africa is now avowedly Moslem. They total 77 millions. The menace darkens the skies above the Dark Continent. Until the facts were made known at the Edinburgh Conference (1910) Christian people had no idea of this new Mohammedan peril. They are beginning now to realize that all Central Africa is threatened, that this is not a matter of the neglect of the church five hundred years ago, but of the neglect of the church today.

Save Africa

Surely, we must move quickly if we are to save the situation in Central Africa. It must never be forgotten that under Moslem leadership *subjugation*, not conversion, is the end which is sought, and which is so widely

reached among backward peoples. It might appear on the surface an easy process for barbaric and pagan peoples to turn to Islam. But it is a most difficult process for a Moslem to turn to Christianity. The discussion of this problem can be divided into two parts.

1. *Obstacles for the Moslem to Overcome*

First, let us note briefly the obstacles inherent in the makeup of the average Moslem man or woman to the acceptance of Christianity.

(a) Temperamentally the fierce arrogance inherent in the Moslem psychology is radically antagonistic to the mild, forgiving spirit of the Gospel.

(b) The Law of Apostasy.

This may be summed up as follows:

The Law of Apostasy

"All the deeds of an apostate become null and void in this world and the next. *He must be killed.* His wife must be separated from him and he has no claims on any inheritance."

"The woman guilty of apostasy is not punished with death, even if she was born in the Moslem faith, but she is condemned to perpetual imprisonment, and is to be beaten with rods at the hours of prayer. . . ."

"A child born of a heretic after the apostasy of the father, and of a Mohammedan mother, shares equally with those whose birth preceded the apostasy of the

father. The child descended from a heretic father and mother, and conceived after the apostasy, is subject to the same conditions as his parents; and if he is assassinated, the murder cannot be punished by the law of retaliation."

(c) The utter divorce between morality and religion. The loyal Moslem is brought up in a system which puts God's sanction on slavery, warfare, cruelty, polygamy, concubinage, unrestricted divorce, the seclusion and oppression of women. He cannot deplore, much less renounce, these anti-Christian evils without denying Mohammed and the teachings of his own sacred oracle.

(d) Politics are inextricably united with religion for the Moslem. "We hold in our hands the prescriptions of the Kôran *and our swords*," is the slogan. Patriotism and creed belong together; prayer and war are one and indivisible.

A moment's consideration of these causes with their ramifying complexities will suffice to show us why for ages Islam has been counted the impregnable rock of heathendom in its defiance of missionary approach. This might have been true even if the Christianity which the nations of the West are able to offer were in theory and practice the pure, apostolic Gospel of the Man of Nazareth. But we have now to consider—

2. *Obstacles for the Christian to Overcome*

(a) As Christians we claim to be followers of Jesus Christ, who was Prince of Peace even as Mohammed was Prince of War, and yet Islam has never given itself to preparation for war on any scale approaching that of the Western Christian nations; neither in past centuries has it waged war in a manner more ruthless or destructive than these nations have employed in the twentieth century.

(b) As Christians we pledge ourselves to standards of sex-purity and chastity; to monogamy, and to divorce for adultery only. We profess further to uphold the moral law in all relations of life. At the same time our own marriage standards are increasingly low; divorce is notoriously easy and can be obtained at will; while, as concerns morals in general, the American nation, founded upon Christianity, is admittedly the most lawless of nations.

(c) As Western Christians we protest against the enforced seclusion and non-education of Oriental women, but, as a result of their freedom, great numbers of our women are shamelessly immodest in dress and demeanor, irreligious and clamorous for political place and power, indifferent to home life and averse to the cares and responsibilities proper to wifehood and motherhood.

(d) As Christians we ask the Moslem world to give up the Kôran, its sacred book, for our Bible, and yet many of the most direct and repeated precepts contained in the Gospels are a dead letter in the West. Such for instance as "Lay not up for yourselves treasures on earth." "How hardly shall they that have riches enter into the Kingdom of Heaven," etc. Is not the pursuit of wealth the absorbing purpose of the Western world? it is asked. Is not the great man among you the rich man?

Thoughtful consideration of the obstacles here noted (and they are but a small part of what might be brought forward) will suffice to make plain that the missionary to Islam has no easy task. If it can be said that Islam is the only religion which is worse than no religion, it can also be said that the Christianity which would combat and conquer it must be made of sterner stuff than prevails in our day and generation.

Mr. Talcott Williams, the eminent journalist, says:

One Hundred Per Cent Christianity Needed

"The strongest bar to the conversion of Moslems to Christianity is not the hardness of heart of the Moslems, but the failure of the hearts of Christians to lead Christian lives. Give the world one hundred per cent Christianity and the world, Moslems included, will become one hundred per cent Christian. While our business,

our marriages, divorces and remarriages, our laws, our government and our politics, the labor of children in Christian lands, the oppression of the poor that have no helper, the unjust distribution of our whole economic system—while these things remain, and are known by all the world, the example of Christianity will leave the world as it is today—two-thirds Moslem and non-Christian.

"In vain do we send forth millions of treasure and thousands of missionaries and sow the words of Christ in every tongue, unless Christian lives and Christian institutions, in thought, word and deed, are present in all Christian lands. Let us confess our sins before Almighty God and our fellow men, proclaim in Moslem lands the teachings of Christ, but cease to vaunt Christianity until we have made our lives Christian and Christianity itself, Christian."

IV

Causes for Encouragement

We have given due space to obstacles and difficulties which are met with in the contact of Islam and Christianity. But there are signs of promise to which we now gladly turn.

1. First of all we would place the indomitable courage of our missionaries in Turkey in face of fiery trial. A group of these meeting together expressed their conviction as follows:

"While there is, it is true, a large class of Turks who do not want us and are bitterly opposed to our work,

there are far larger numbers of Turks and other Moslems in this land whose need and sense of need is greater than ever before. Many of these are immediately approachable and will welcome the help which we can offer them. . . . It is our firm conviction that missionary effort and sacrifice in Turkey in the next few years is likely to be more vitally fruitful than at any time in the past in bringing Christ to the Moslems of Turkey.

"The antagonisms of the Christian sects have been changed to class fellowship as they have sought together the comfort of God. In many places a single priest or a single pastor has ministered acceptably to united congregations who, before, were torn with jealousies and dissension.

"A third gain has been in the devotion of the common people to the American leaders. Throughout the period of great suffering the Americans have been the almoners of charity. But they have been much more; they have been spiritual counselors; they have been advisers in practical affairs; they have been the open enemies of injustice and have freely shared the sufferings of those who were persecuted for righteousness' sake. In all these ways they have won the deep devotion of large numbers of individuals of all the races. It may be confidently affirmed that the Turks themselves desire the continuance of missionary work in Turkey and as a general thing love the missionaries. This is not true of the present leaders in government."

Hardly could a higher tribute to the missionaries who have worked in Turkey be given than the fol-

lowing translation of an unsigned article which recently appeared in the Turkish daily, "Djumhouriet" of Constantinople. Given by favor of *The Missionary Herald*, January, 1925. This may well be entitled,

"*Ourselves, as a Turk Sees Us.*"

"We have from the very first been suspicious of this benevolent, religious, charitable, rich Christian Association that with such boldness stretches out its hands to the Turks. And we are very much afraid that while they may give us one, they will take five from us. It is, in fact, more than sixty years since this Society has been establishing, in Constantinople, in Roumeli Hissar and Arnaoutkeuy, and in some of the Anatolian vilayets, branches, each under the name of a school. But since the time and circumstances were not very favorable to a propaganda, their energies, especially among Moslem Turks, were very limited. But now, taking advantage of the great opportunity given by the freedom resulting from the separation of religion and government, these zealous Protestants, like marauders who make away with goods under cover of a tumult, have got the better of us, and are clinging on like crabs.

Love the Worst Thing in the World!

"First they get people to love them, and then they make them novices in their order. Their schools are each a *tekye;* there the great deeds of Jesus (Hazret-i-Isa) are sung. The persuasive abilities of the members of this Association, both men and women, are so great that, like ants caught in a spider's web, people cannot again be

rescued from their hands. The greatest secret of their success is love. It is the principle of the Soeurs (French Catholic Sisters) to proceed from rules to examples, from the abstract to the concrete. They give them the theoretical basis of the Catholic religion and then illustrate it by living examples.

"Those others, that is, the Protestant Young Christians, are exactly the opposite; they begin with example and lead up to rule; they go from the concrete to the abstract; and this sort of propaganda is much more fatal. They do not proclaim the principles of Protestantism—nay, they do not even talk about religion; but by their attitude, their actions, their manners, by the compassion they show to animals, by the help they give to the poor, by loving what is good, by mercy to the unfortunate, they try to show the loftiness of their religion. We see that the number of innocent Turkish children captured by these charms is constantly increasing, and that these children are weaned from their individuality (*benlik*) and are becoming each an American Protestant—nay more, not only a Protestant, but a missionary.

"A religious festival, when it assumes the character of a *soirée*, pleases everybody. Every year they celebrate the Christmas festival in their schools in such a pompous and attractive way, that we have witnessed in Stamboul, or rather in Shishli, in some well-known families with which we are well acquainted, a celebration of Christmas in the same way and with the same religious rites as it is celebrated by Christians. Nor is it only in Constantinople. We have heard one of

the teachers tell about the Christmas festival as observed in the Brousa American School which has been quietly operating there for thirty or forty years past; and our heart was cut to pieces (*parcha parcha oldou*). The celebration described took place two years ago; and doubtless it has been going on thus year by year from the beginning.

"In the afternoon all the children and the Turkish and American teachers and the mothers of some of the children went to the school. More than a hundred Turkish girls from five to eighteen years old were just as wild with excitement as if it had been *Bairam*. In the middle of the room was a great big pine tree, trimmed with fruits and with colored lights. A gift was hung from each bough. Santa Claus (*Papa Noël*) was represented with a white beard and a red costume, and covered with white snow. The Protestant prayer that was played on the piano was listened to by all the Turkish girls, standing. The American directress gave a speech that was moral and, in part, religious. Then the presents were distributed to the children, with the words: 'Papa Noël gave it.' Each of us teachers also received in a Christmas envelope five liras, as from him!! In the evening there was a separate Christmas celebration for the Turkish boarders."

"It is all very clear. In the Brousa American School, which has not a single foreign student in it, the Christmas celebration is carried on for the Turkish children. Yet nothing is said about religion—oh, no.

"We must awake from our sleep, and we must tell

these self-invited guests of ours to desist from this ill-considered ambition of theirs. We are much impressed by the news that they are going to open libraries in Anatolia, and start clubs; and it is reported that they are going to send to their own institutions in America ten young Turks. We are afraid they are thus going to hit us with our own weapons. A little sagacity! A little caution!"

2. *Breaking up of Islam; Fall of Caliphate*

There can be no doubt that the unity of Islam is rapidly disssolving. The whole outlook upon life is changing. Strong nationalism, developing in each separate Moslem country, is bringing about disruption and division. If the cry is "*Turkey for the Turks*," so is it also "Egypt for the Egyptians," and so following. The dream of world conquest by the sword, furthermore, is at an end. While Islam may gain in Africa, it loses when it confronts civilization.

The Fall of the Caliphate* The penetration from without of the closed mind of Islam is going on steadily, but the great break in Islam is from within. The Caliphate has ceased to be the rallying centre.

One of the central elements in the Islamic system has always been the unity of the temporal and spiritual power through the Caliphate. The Caliph, as the successor of Mohammed, is the head

*See "The Cost of a New World", K. McLennan.

of the Islamic theocracy. He "is not like the Prophet a spiritual officer": his function is secular. The Caliph is chief magistrate: hence the importance in the mind of the Moslem of uniting that office with temporal power.

What in reality is the office of the caliph? The word itself, or as it is pronounced in Arabic, *khaleefa*, means vice-regent, agent, successor. In the first sense, Adam and David are called khaleefas of God in the Kôran, but Mohammed is pre-eminently such. Then a ruler may send his khaleefa, or agent, on a special mission and finally the first four successors of Mohammed are the true caliphs of the Prophet while the others have the title in a secondary sense.

The first Caliph (Abu Bakr), was appointed by the community gathered around the grave of Mohammed. During the first eight centuries the caliphate was held successively by various dynasties, there being several forcible breaks in the succession. In 1582 the Ottoman Turks, then at the height of their power, invaded Egypt, at that time the seat of the caliphate, and captured the Caliph, who was induced to transfer the caliphate, with its insignia, to the Turkish Sultan. Political power and possession of the holy places made his position unassailable; indeed, Turkey alone, of all Moslem states, was capable of furnishing the political power with which the caliphate should be clothed.

The mystic symbol of the caliphate again and again rallied as by magic the whole Moslem world in support of the Turkish states, even when those states have been most rotten and cruel. Now the apparently impossible has happened; not only has a Caliph been rudely overthrown, but the caliphate itself has been declared by the Turkish government to be abolished! Till quite recently the Sultans of Turkey continued to be Caliph and Sultan, but after the formation of the new Turkish Republic the link between Sultan and Caliph was abruptly broken, towards the close of 1922.

3. *The Angora General Assembly and the Turkish Republic*

Angora, a town of some 35,000 inhabitants, was made and still is the seat of government of the new Grand National Assembly of Turkey set up early in 1920. Two years later this self-appointed body overthrew the government, at Constantinople, of the Sultan-Caliph.

The Moslem had not had time to adjust his mind to the new situation when, in the beginning of March, 1924, there was flashed from end to end of the world of Islam the news of the deposition of the Caliph, and the abolition of the caliphate by the Angora Assembly of the young Turkish Republic.

During his forty-five years as treasurer of the

Board in Constantinople, Dr. William W. Peet, LL. D., was often called upon to study the governmental relations of Turkey with other lands, and he watched with sympathy the nation's growth in unity and its developing ambitions for education. No one can speak with more understanding than Dr. Peet of Turkey today. He thus writes in the *Missionary Herald:*

Republican Turkey

"An absolute despotism has been overthrown and a democracy fills its place. A constitution modeled on that of France defines the powers which have been delegated to the House of Deputies representing the people for legislative purposes. From the House of Deputies the Chief Ruler is elected, who is President of the Republic, and fills the place that was formerly held by the eldest Prince of the House of Othman. Under the present *régime*, in a very important sense, the people rule.

"This great change in the form of the government of Turkey, together with other changes equally great and important, like the abolition of the capitulations, the expulsion of the Caliph, the head of the Moslem hierarchy, the abolition of the religious courts, and the late breaking up of the Dervish orders, show a determination on the part of the people to break away from their past, and a consciousness of power to assert their political supremacy to reconstruct the state on new lines to suit the new ideas of the people and to conduct a popular government.

"It would seem as if the statement made recently

by the Minister of Public Instruction were really true, when he said in a public assembly:—

"'Turkey is not facing towards the East; she has turned to the opposite direction; she now looks toward the West.'"

Many other tokens of a craving to appropriate the conceptions of civilization and democracy might be enumerated, but we must pause just here to make mention of an imminent underlying danger. This is that the Mohammedan world *may react from its own religion to no religion at all;* to atheism and materialism. "And the last state of that man may be worse than the first"—a Godless civilization. Imperative, more imperative than ever before, is it that the Christian Church shall now advance on a fresh crusade into Islam. And that crusade must be in the name of Christ and Him crucified, His Gospel unadulterated and undiminished.

"The attitude towards Islam taken up by some today," write Mr. and Mrs. Logan of the Egypt General Mission, "in the name of Christian love and sympathy can only breed contempt from the Moslem's standpoint. He is a fighter and loves a foeman worthy of his steel, a man who has strong convictions and who is not afraid to proclaim them; he may disagree with you, he may curse you, he may stone you, but in the depths of his heart he respects your honesty and courage and faith in your way as the only way. And it is

strength and respect that win in the end, not weakness and contempt. A learned Moslem convert, well known to the writers, came in contact with one of these wavering exponents of Christianity, who proceeded to give the whole Christian position away. Afterwards the Moslem convert delivered his judgment: 'These people believe in a fallible book, and yet come and ask us Moslems to leave our infallible one and accept an untrustworthy one. They will not succeed in getting Moslems to leave the Kôran, in which they believe, to accept a Bible in which the missionary himself does not fully believe.' He was right. 'We must either give up missions to Moslems,' said Dr. St. Clair Tisdall, no mean authority, 'or go to them with the old Bible, the whole Bible, the martyr's faith. Anything else will only confirm them in opposition to Christianity. We must continue to preach Christ crucified and risen from the dead, the Jesus of the evangelists, not the Christ of the modernist, the fallible Christ of the critic.' "

As this message of the cross has been proclaimed in a Gospel meeting, we have seen a great strong Moslem weeping like a child; the Holy Spirit which is ever present to bless and to witness to the power of that message, convicted him of his sin and need. We have seen the most self-satisfied and bigoted young student one could meet in a Moslem city utterly broken down by the power of that message, and we have seen something of the joy and the glory of God transforming his face as he wept his

way to the feet of a crucified and risen Saviour. We have proved from personal experience that it is possible to preach Christ crucified to Moslems, and that God blesses such preaching to their salvation.

V

The Crusade of Evangelism

In Chapter V those important branches of missionary labor, the Medical and the Educational, will be studied. Greater than those, even, greater indeed than all other means which can be employed for Christianization, is Evangelism. Our examination of the work of converting to Christ the souls of Moslem men and women will be concerned with a few instances, chosen out of a multitude as typical and significant.

First of all, let us lay to heart the very crux of the problem, *e.g.* THE FACT THAT THE GREAT EVANGELISTS TO THE MOHAMMEDANS MUST BE FROM AMONG THE MOHAMMEDANS THEMSELVES.

Moslem Psychology

As an illustration of Moslem psychology we give the following story of Dr. Fred Douglas Shepard of Aintab, Turkey (1882-1915). While Dr. Shepard was a medical missionary the incident belongs to the study of the Moslem attitude towards the Gospel of Christ.

When Dr. Shepard began his work the Mohammedans said he had come to Turkey because he

could earn more money there than in America, that he must be very rich, too, since he owned a fine horse and lived in a large house. A Mohammedan priest, however, argued that, had the doctor remained in America, he would have earned ten times the amount of his salary as a missionary. He explained the doctor's hard work in Turkey on the theory that he was seeking to save his own soul; that he had made a vow, or had committed some sin for which he sought to make atonement by leaving his native land.

A patient who had just been treated by the doctor then spoke up and told the priest that he and the others were mistaken; that another inmate of the hospital who had been there two months had explained it all in these words: "These Americans and their Armenian helpers have a strange way of talking about Hazreti Eesa (Jesus of Nazareth). He seems to be their master, and they act as if He cared for us." The patient added that, while his wife was at the hospital, he went there every day and found out something for himself about Hazreti Eesa. He had been given a copy of a Gospel which explained Dr. Shepard's motive. In conclusion he gave his audience this advice: "If you want to know the real reason why Dr. Shepard and these other Americans come to Turkey, you must read that book."

The Report of the Deputation of the Presby-

terian Board of Foreign Missions, 1921-1922, to India and Persia, under Robert E. Speer and Russell Carter, is a volume of unexampled importance and interest to all students of Islam.

From its pages we glean further interesting glimpses into the favorable reaction of the Moslem spirit towards Christianity.

Testimonies of Converts "What was it in Christianity," we asked some capable young men in Tabriz, one of whom had been a mullah and who had come from Islam to Christ, "What was it in Christianity which made appeal to your mind and heart?" "Its inward power," replied the ex-mullah. "Other religions work outwardly, Mohammedanism most of all. It is a religion of statutes and performances; Christianity works within men's hearts with a living spiritual power." "I agree," said another, "and I would like to add the love of God shown to the world through Christ. Islam knows nothing of a God of love sacrificing Himself for us." What Islam needs, they agreed, is to have the power and love of Christianity made clear to it with love and power. "Yes," we asked them, "but what is the best way to present the Gospel to Mohammedans?" This is one of the two supreme missionary problems in every field. The other is how we who preach Christ may also live him in illustration and verification of our preaching. And this is a problem for the church at home as well as for the missionary abroad. "The best method of presentation," said the mullah, "is to compare the founda-

tions of Christianity and Islam, to make the Mohammedan understand there is something he does not know or possess. Mohammedans think they have all the truth. They must be shown that they do not have it." "No," said one of the others, "in this I do not agree. From my experience I believe that comparison creates antagonism. I believe that we should show the love of God positively. This is the principle I follow, just to preach Christ. If we make comparisons, then people must defend themselves."

The following set of questions was recently submitted to a number of Moslem converts to Christianity:

Questions and Answers

1. How long have you been a Christian?
2. In what ways did Islam fail to satisfy you?
3. What first attracted your attention to Christianity?
4. What brought about your conversion?
5. What has Christianity done for you?
6. In trying to convert Moslems should Christians argue with them on points of religion?
7. What do you consider to be the best methods to be followed in winning Moslems to Christ?

The following are representative answers:

Mirza . . . . . Khan

1. Fourteen years.
2. a. The teachings of the Kôran are against

JAVANESE N IN PILGRIM

the conscience. b. The different teachings of the prophets. c. The fruits of Islam are wickedness, lies, enmity and many other bad things which are among the Mohammedans of today.

3. The first thing which attracted my attention to Christianity was the character of Christians and then conversing with the American missionaries at Resht.

4. ——— ——— ——— ———

5. Christianity has delivered me from the death and has comforted me and given me a new birth.

6. In conversing with a Moslem the Word should be read to him and one should explain it and speak so kindly that he should be made silent.

. . . . . of Teheran (woman)

1. Eighteen years, from childhood.

2. The character of Mohammed and the errors of the Kôran prove them to be from man and the Devil.

3. The Messianic prophecies.

4. The thirteenth chapter of Zechariah.

5. Christianity made me over again. It made me a different person. I am in the Kingdom already.

6. We should argue only on special occasions.

7. In order to win the Moslems to Christ it is necessary to show them what religion is. Make them understand the horrors of sin and call their

attention to certain passages of the Kôran where Mohammed has confessed himself to be a sinner and has stated that people can be saved by the law.

In the incidents and sketches which follow we are not at pains to select, in particular, those concerning Moslem women. The work of evangelism here must, of necessity, be prosecuted chiefly by men. But the results of evangelism in the hearts and lives of women are abundantly witnessed and will be in greater detail in Chapter VI. And let us constantly keep in mind what it costs for a Moslem to become a convert to Christianity.

Bishop Linton, writing in *The Moslem World*, makes this strikingly clear.

What Conversion Costs

"The fact of *the fellowship in Islam* and the constant *tug* is proved even when the Moslem has been truly converted to Christ. I was preaching once to Persian Christians on the call of Christ to face even death for His sake. One of the best of them said to me afterwards: 'I would be willing to be put to death for my faith. Indeed, I would rejoice to be counted worthy of martyrdom. That would never make me hold back. But that is not the way of Islam today. And what I do find hard is the loss of old friends and relatives who now cut me in the street. And what I should fear more than death would be to be expelled from my home and my town, to see my wife and children driven to destitution, and myself an outcast from society.'

"There was the Afghan convert, Nasrullah Khan, merchant, missionary, martyr. He was betrayed into returning with his nephew to Afghanistan. When he was close to the frontier he was given the choice to repeat the Kalima (i.e., the Moslem creed), or die. He refused to deny his faith in Christ, and was struck down by his own nephew with a sword. That nephew had had the finger of scorn pointed at him in Kandahar because his uncle had become a Christian, and so he determined to wipe out the disgrace, and either make his uncle a Moslem again or kill him. That was just sixteen years ago.

"There are two considerations here: 1. The cost to the convert, who suffered martyrdom rather than recant. 2. What it means to a man's Moslem relatives when he makes the break with Islam. That, too, is part of the cost which he has to reckon.

"I think this illustration from the frontier will help you to see part of the cost of victory in actual death. One of the young converts in Persia recently said: 'It seems that some of us must die for our faith. Why should it not be I? Our church in Persia will never get on till we have had martyrs.' It was suggested that if he was martyred it would only mean one less Christian. 'No,' he replied, 'if I went into the bazaar in Kerman and preached I should be stoned to death. But the church in Teheran and elsewhere would grow as a result.' Men like that will not shrink back when the test comes."

In 1854 the American United Presbyterians began their notable work in Egypt and among Mos-

lems in India. The year 1861 was a turning point in the history of the U. P. work in Egypt. Remarkable success has followed; in twenty-five years about 100 new mission centers being established, 190 schools and 2 colleges.

Cheering reports reach us of the growing accessibility to the Gospel message among the Moslem people there. Veteran missionaries of the first rank, such as W. T. Fairman of Assiut, tell us that never in the history of mission work in Egypt have the doors been opened so widely on every hand as now. Never, it seems, has access to all classes of Egyptian people been so free. A generation ago the situation was very different. Then no Moslem could enter a Christian place of worship, nor was it possible to persuade them to listen to the Gospel of Good Tidings. Now, writes Dr. Fairman:

"There is not a town or village which I visit and where I hold meetings where Moslems do not attend freely. They will attend without special invitation wherever public meetings are held. Where special invitation is given they attend in still larger numbers. But with or without special invitation they form an appreciable percentage of the congregation, a percentage in some places running to as high a figure as fifty per cent. This attendance is not spasmodic, but continuous. Not one night or two, but, where a whole week is spent in any one town, every night of the series. Not only the same individuals will attend,

but many of them will bring their friends, and in other ways advertise the meetings.

"The spirit of these Moslems is entirely different from what it used to be. In the old days they came to argue and controvert, and insisted on doing so. To-day not one will lift his voice, whatever the character of the message may be. One is able to preach the Gospel of our Lord Jesus Christ freely and plainly, without minimizing any of its (to the Moslem) special difficulties, without fear of interruption. The entire demeanor of these Moslems during the services is all that could be desired, reverent and attentive.

"Not only will the Moslems attend meetings held in Christian churches, in some places they ask for special meetings for themselves in one of their homes or courtyards."

Old Cairo Church

The first Christian church to begin missionary work in Egypt was the Church Missionary Society (C. M. S.). From the magazine published by the C. M. S., *Home Building*, we transcribe these particulars of the work in Cairo.

"Old Cairo Church is an inspiring place to pray in, from no extrinsic beauty of its own, though to its congregation it seems a fair enough place, but from the sense of reality in all that is done there. Most remarkable of late has been the reverence that now shows itself in silent worship and absence of fidget and whispering before or after services, and in the effort to make restrained and tuneful the only too

piercingly hearty singing which this congregation formerly enjoyed. This sounds commonplace enough, but in Egypt such a sense of reverence in common worship is one of the rarest graces. The plain little building with its baptismal tank, with its curtain dividing men from women (a temporary concession to our weakness for some of us have come too recently from Islam to have undisturbed thoughts in sight of the other sex), and with its crude colored window panes of the cheerful red best beloved by many Egyptians, has now been outgrown by its congregation, and the Church Council is faced with building projects that are fairly alarming to a congregation without one rich member, but which may call out the little community's power of working together.

"Or again it is an activity of the church that crowns the work of the hospital in some life. Two Sundays ago the church received as a catechumen a maiden (known by name to some friends at home by reason of a leaflet called 'Mabrouka's Accident') who came into the hospital six years ago as a wild little camel-driver with both legs smashed by a car at the very hospital door. Neither leg could be saved and when Mabrouka was sent home healed but a cripple her family returned her at once to the hospital with an indication that they had no use for a damaged piece of goods.

"For five years and more she lived there, earning her keep by cleaning vegetables; a sturdy, naughty girl with the temper that might be expected when a wholly uncurbed nature in a strong young body is put to the awful discipline of lameness. Mabrouka has been

seen during her hospital career with her hands locked in another lady's hair, rolling down the steps with her in the joy of battle! She was familiar enough with the teaching by the hospital evangelists but her will was not stirred to accept anything so demanding.

Egyptian Sunday Schools

"The Sunday Schools are witness to this double effort. The church on Sunday afternoon hums with children at their lessons based on catechism. There is a charming air of quiet alertness and business about these little people, the children of the church often in the gayest magenta or sky-blue Sunday clothes that tell of real effort in homes barely above the poverty line. Sunday School is plainly no burden here and has attracted besides the church children a group of Moslem day pupils from Mr. Toop's school, who come of their own will to this extra religious class, in which their teacher may in all probability be a church member who was once a Moslem.

"But the other Sunday School, held simultaneously in the big dispensary hall of the hospital, is even more popular with its clientele, the rag-tag and bobtail of Old Cairo streets. Sister Sells, from the hospital, with the head-dresser, bacteriological assistant and one of the mothers of the congregation, herself a convert from Islam, here do a wonderful work in a din more piercing than that of the parrot house at the Zoo. To enter the big room when the ragged school is learning a hymn or proving its ardent goodwill by screeching that hymn at the top of strident voices is never to be forgotten. The first impression is that pandemonium is let loose. The second and true one that here is nothing

but excess of zeal, which is pardonable in small street children who have no experience of school discipline. It may be the 51st Psalm or 1 Cor. xiii, that is yelled with such vigor and so, surely, relentlessly, hammered in upon the ear of memory. Or it may be the monotonous tune of a song known to every street child as "Smell the cocaine" (a title which speaks for itself), now sung to words like this:—

"Jesus my Lord
In Him is joy,
In Him is health,
In Him is wealth.
He rescued me
From evil's power,
On cross He died
And crimes He bore,
And by His blood
Hearts did He wash.

"Stranger was I
And portionless,
And shelterless
Without a friend,
My heart well nigh
A broken heart.
My Lord made peace
Forgave my sin,
And in the Way
He guides my feet.

"Sister Sells says, 'As they go down to the river to draw their daily supply of water they sing, 'The be-

loved Jesus loved us and died for us on the Cross.' Sometimes a little boy will pass having a ride on his father's cart, and as he swings his legs he is singing to himself 'With His redeeming love, with His abundant love, with His tender love, Christ loves us.' So through Sunday School these thoughts pass into the home life of Egypt."—*Home Building in Egypt.*

The work of Mohammed Mansur is too little known among Western Christians. Through his evangelistic labors among students and educated Moslem men he reached many families and worked changes of immeasurable beneficence to women. His death was a great loss to the Christian forces of Egypt. Some account of his life follows:

Makhail Mansur*—A Man with a Message

In the famous Mohammedan University, El Azhar, in Cairo, was a brilliant student named Mohammed Mansur. Eagerly devouring all the learning the school had to offer, he spent twelve years in study. He was still in his early twenties when he returned to his native town in Upper Egypt, a learned sheikh, high in the esteem of all.

In his sheltered life at the Azhar, with all his learning, Mansur had never seen a Bible. He had seen a quotation from it in a book attacking Christianity, a single verse—"This is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ." That passage had

*This sketch is adapted from an article in the *United Presbyterian*, organ of American Missionary Work in Egypt.

gripped him in a strange way, and he desired to know more. But his teachers said the Jews and Christians had hopelessly corrupted their Scripture, so he made no effort to find a copy. But now, assured by the pastor that the book which he gave him was a genuine copy of the Bible, he hid it in the folds of his dress and went home.

Slowly the revolution took place. For, like Saul of Tarsus, all his thinking had to be reconstructed. It was at the end of two years of study that he expressed the desire for baptism. The proud Moslem sheikh had become a follower of the lowly Nazarene. But he knew that his life would be in peril if he made it known to his friends. One day the missionaries in Cairo received word of a convert in the upper country who wanted to come to them for baptism. He was a stranger to them, and they replied that he had best make his profession of faith where he was known. This seemed to him impossible, and he sought out a Roman Catholic Church in another town and was baptized there, taking the Christian name Makhail.

Who was right, he or the missionaries, it may be hard to say at this distance in time. But it all proved to be a part of the Lord's training for him. The Catholics quickly recognized his worth. They made him a teacher, and later took him to Rome and presented him to the Pope as a trophy from Islam. All this merely served to open his eyes to the hollowness and falsity of much that he found in that church. And when, after his return, his room was entered in his absence and all Protestant books, even to his Bible,

were removed, he would stay with them no longer, but sought admission and was received in our church in Cairo.

This was late in the year 1897, just after the writer and his wife arrived in Cairo. He became our instructor in the Arabic language, and an intimate friendship grew up which lasted through the years. No visitor was more welcomed in our home than he. Now that he is gone Cairo would be a lonely place to me. It was one day while we were reading the story of Isaiah's call that he exclaimed, "I believe God is calling me to preach to my Moslem brethren." This in due time led to the announcement of a meeting at which he would address Moslems and others who might come. It was held in a classroom of the boys' school. The attendance was small at first. But he held on undiscouraged. Meanwhile he was learning how to shape his message and how to use his talents.

In process of time word of the meeting was noised abroad and crowds began to come; now mostly Moslems, whereas at first they had been mostly Christians. They moved to the chapel, and it was soon filled. A second meeting was opened in another part of the city, and that church, too, filled up. He would first preach a plain gospel sermon from some Bible text; then he would take up some point of difference between Islam and Christianity. The students from the Azhar flocked to hear him, bringing their learned men to debate with him. We never had any fear that he would be outmatched by them. Their equal, if not their superior, in all Islamic learning, he had become

thoroughly versed in Christian teaching also. Strong and clear in logic, quick of wit, unfailing in courtesy, with a kindly humor and yet an absolute fearlessness and tremendous earnestness in proclaiming the truth, the effect was great. Echoes of the meetings were heard everywhere, and many sought him in personal interviews.

Makhail's name was known from one end of the land to the other, and he was often called to speak in other places. Those who had doubted whether a Mohammedan could be converted found their answer in him. "Tell me," said a Moslem sheikh who met him one night in our home after the meeting, "is it true that you were a Moslem and became a Christian?" (He could not believe it.) "Listen," said Makhail; and then he told the story of his conversion simply and sincerely, somewhat as we have told it here. "Now," he said, "do you believe it?" "Bi kulla essef" (With all regret), was the reply. "Bi kulla farah" (With all joy), Makhail said, "I assure you it is true."

Power of the Gospel*— By Kamel Mansour, Moslem

As a convert working among Moslems I may tell about this work, beginning with the story of my conversion. When my older brother, who was considered a learned man, was converted all the family and myself were so grieved that when I was sent to the Azhar my father warned me against visiting my brother who lived in Cairo. I obeyed him for a short time but could not be deprived of my brother. So I visited him. What a happy greeting it was when my

**The Woman's Magazine.* "Egypt Special."

brother saw me. He took me to the church where he preached and I attended the meetings and heard my brother preaching boldly, proving that there is no salvation but through Jesus Christ. You may well know that I was grieved at this time because my brother was so deep in infidelity. I begged some of the learned men of the Azhar to bring him back to Islam. We visited him more than once for discussion but the time was spent in reading the Gospel, singing and praying. I noticed that my brother was sincere and loyal to his creed and that it was neither for family reasons nor for moral ones that he had been converted. There was no doubt my brother enjoyed some privilege that I did not know. I asked him for the Gospel to read which he gladly gave me.

I began to read the Gospel carefully and my brother solved for me all obscure problems. After a year of reading I was guided to the most important fact that there is no salvation but through Jesus alone. I realized that I was sinful and that He was my Saviour; that I was captive and He would set me free; that I was ignorant and that He would teach me; that I was poor, blind and miserable but in Him my cup of life would overflow. In Him I found four things that never could be found in Islam:

1. He is my Saviour from eternal death.
2. He is a Helper in distress.
3. He is the highest Example to follow fearlessly.
4. He is my Mediator before the Father.

I believed all these facts and found it necessary to be baptized in the name of the Father, the Son and the

Holy Ghost. But my brother told me to wait until the church examined me more.

Some of my comrades knew my views and began to persecute me. My father learned of it and took me home where I was chosen as teacher in a Moslem school that I might be too busy to think of conversion. It was for a year and my pain in thinking of the name of Christ increased. The time finally elapsed and I escaped this captivity to enjoy freedom with my brother in Cairo. I was sent to Alexandria to teach in an American school and after a time, when the church examined me well, I was baptized by the pastor. I stayed in that school eighteen years teaching Christianity. My brother died and I was chosen by the Synod of the Nile to replace him as evangelist among Moslems. It is a great responsibility, I know, but it was necessary to answer the call without any hesitation.

The only way we can reach Moslems is through the Gospel, for it is more powerful than a sword. I was talking with a graduate of the Azhar who was asking for Christ and he said, "I know now why my parents warned me against reading the Gospel for it fills my heart. I know now that it is the word of God indeed."

I asked some of my converted friends what text or chapter of the Gospel first attracted them to Jesus. One of them said, "I was sick in a Christian hospital where an evangelist used to preach about Christ. Among the things I heard and mocked at, was the story of the healing of the woman that had an issue

of blood twelve years, just by touching the hem of His garments. But it was a happy night that night that I became worse and asked for the Christ, who healed that woman. I had great confidence in Him and by morning I was convinced that He could wash away diseases. When I left the hospital I sought for Jesus and will befriend Him to the last moment of my life."

Another said, "My house was next door to a Christian's. One summer night I heard him singing about the happiness that Christians will enjoy in heaven with Jesus. I was so moved that tears ran down my cheeks. I began to attend church meetings just to hear the songs. But I heard the Gospel and after a long time of persecution I was baptized in the name of the Father, the Son and the Holy Ghost."

The Sermon on the Mount influenced another most. A converted lady said the story of Christ's crucifixion influenced her. A girl said John 3:16 caused her to seek Christ. Another gave this text, "This is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners of whom I am chief." The book of the Revelation attracted another through this passage, "The Lamb which is in heaven will guide them to everlasting waters. And God shall wipe away all tears from their eyes."

Classic Baghdad

In Baghdad, classic city of the Orient, now a mission field of the Reformed Church of the United States, we read of a new society founded in 1924 for the women of Iraq.

Mrs. Staudt, present at the first meeting, gives us her impressions:

"Of the eleven women who attended the first meeting of this woman's society, eight were Moslems, three were Christians. Of the three Christians, two were Armenians from Mardin, now exiled, splendid products of former mission schools there. Of the eight Moslems, four were of the very highest families and I read power in the eyes of one. My heart prayed in this meeting. These women want to do; they feel this mighty stir, which is as intense as it is inarticulate and formless, and wise leadership may lead them into light. They have turned to a few Christians for help and I watched with joy the unobtrusive manner in which this help was rendered. The Moslem treasurer cannot write, so the Christian keeps the books and the Moslem the money; there is no one among the Moslems capable of acting as secretary, so the Christian fills that office.

"I was quite strange to them and hoped for their friendship. They allowed me to talk to them and I told them of Jane Addams and Hull House and how Hull House grew according to the understanding of the needs of the community. Four women's eyes were fastened upon me with steady interest and to four women came a glimpse of a constructive service. Then came the ardently desired invitation to join them and they said I was their sister. As we left the yard this small group turned to me and said, 'You will come next week?' and I answered, 'Yes.'

"It is one thing to read about a nation awakening;

it is another to be in that nation's very center and see and feel this rousing. *To see these doors flinging open and to hear the cry for help and to know that now is the crucial time, and to be circumscribed by lack of means and inadequate supply of workers causes profound regret.* It is American help that this part of the world wants because America has certainly by her tardiness in helping to right the world's wrongs proven beyond a doubt that her interest over here is not political. *What a chance for America here in Iraq!*"

The Kingdom of Iraq Just now Iraq is on the front page of our newspapers. Let us keep our eyes on ancient Mesopotamia (of which Iraq is the northern portion with a population of nearly three millions), and the city of Mosul.

Missionary work here is conducted by the United Mesopotamia Mission, in which the Presbyterian Church in the U. S. A., the Reformed Church in America (commonly known as the Dutch Reformed), the Reformed Church in the U. S. A., formerly the German Reformed, are cooperating. It is hoped that the United Presbyterian Church and the Presbyterian Church in the U. S. (South) will also join in the conduct of the Mission.

The aim of the Mission is to evangelize the Mohammedans in the unoccupied area of Mesopotamia, officially designated as Iraq. Mosul is a

gateway to work among the Moslem Kurds who constitute a new field. Work is to be done among the returning refugees and among the remnants of Jacobite and Chaldean Christians.

Mosul is a frontier city between Arab, Turk and Kurd, and is the most important city of northern Mesopotamia (Iraq). The discovery of oil on the plains about Mosul has focused the attention of the world on this region.

Mosul is located on the Tigris river in northern Iraq and is in latitude 36° 20′ North, that of Nashville, Tennessee. It is a most interesting city, with curious mosques and minarets and old Turkish buildings, with the flavor of a mighty past. Across the Tigris is the site of ancient Nineveh, where one can still see the gray mounds, the ruins of that historic city. North at Elkush is the grave of the old Testament prophet Nahum; east is the village of Erbil, the ancient Erbela, where Darius was overthrown by Alexander.

For many years Mesopotamia was part of Turkey. It was detached from Turkey, however, as a result of the war and was governed for some time by the British under a mandate from the League of Nations. The British still hold this mandate, but have shared in the establishment of the Arab Kingdom of Iraq under King Feisal. Turkish traditions and sympathies are still strong, however.

"The point of chief uncertainty in our missions to Moslems at present," says Doctor Speer, "is Mosul. If Mosul is yielded to Turkey, it will probably be the end of the Christian communities. There is a strong element in Great Britain opposed to such a surrender. The Archbishop of Canterbury has written to the Prime Minister, declaring: 'I know myself to be the spokesman of thousands of Christian people, both in the Church of England and outside of it, who regard it as impossible that we can honorably ignore or forget the story of what passed when we encouraged the Christian people of that region to unite their efforts with our own in full assurance that they need have no fear that they would suffer in the end by so doing.' The Mosul station has gone uninterruptedly forward with its work with more good will and friendship on the part of the people than ever. The whole Christian Church should work and pray to the end that these Christian peoples, who for hundreds of years have lived in the valleys north of Mosul, may not be sacrificed now as the Armenians were sacrificed.

"The Mohammedan world has been jarred from within in many significant ways in the past few years, not least by the course of affairs in Turkey, which have completely separated the present Turkish Government from the Mohammedan tradition and from the field of loyalty on the part of the other Mohammedan peoples."

From the Cradle of Islam

A mission to Arabia originating with the Reformed Church of America was in the year 1889 reorganized on an undenomina-

"During the last summer they both attended a service conducted in Turkish by old Shemo, a native Christian, and formerly a colporteur of the mission. Every Sunday he went to a little village which has grown out of the remains of an Armenian refugee camp and carried on this service for all who were interested to come. The two Turks attended faithfully, and received instruction, although the meeting place is a long distance from Makina, where the railway works are, and in the hot weather it meant a great deal to come so far.

"In the autumn they had reached the point where they wished to make a public confession of their faith and receive Christian baptism. Careful examination and questioning showed that they thoroughly understood the essentials of Christian doctrine, and the implications of giving their witness to it, and that they were eager to pledge themselves to Christ as their personal Saviour. So on Armistice Day, after the usual Sunday service in Arabic, these two Mohammedans were baptized. The short and simple baptism service was in Turkish, as they understand practically no Arabic, and after it a hymn was sung in Turkish by the little group of Armenian refugees who filled the back of the church. The strains of their hymn, a translation of 'O happy day, that fixed my choice,' filled the little church, and the two Turks kneeling before the minister made a scene touching beyond description. The Armenians, singing so fervently, represented the race and religion who had suffered

such untold persecution from the hands of the fellow-countrymen and co-religionists of the two new converts, themselves former members of the Turkish army—but now 'no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.' "

In a vivid description of a voyage along the Arab coast of the Persian Gulf in a sail boat in 1924, Rev. G. J. J. Pennings writes thus of the motley Moslem crowd which surrounded him. There were men from India, Beluchistan, Persia, Omar, Zanzibar, Bedouin Arabs, merchants and distinguished citizens from the cities of Arabia.

"With so much diversity, it was not to be expected that there would be a complete unity of thought and feeling. The lack of it was painfully apparent. There was the age-long enmity between Arab and Persian, Shiah and Sunni. The Persians were in the minority, and felt how little they were esteemed, so that they kept quietly in the background. More evident was the ill-feeling between the Ikhwan and the Bahrein traders, though both are Sunnis. Plainly it was not love that kept that group together so that when the bond of necessity was released by our arrival at Dohah, they scattered quickly, with no little sense of relief.

"But there was a mysterious bond beneath it all that bound them all together; it was the bond of Islam.

Nowhere was it more apparent than in the faithfulness with which each both said his prayers and saw to it that his companions did the same. The captain awoke his sailors and passengers in the morning with the shout, 'Stand up, pray!' Whoever awoke first roughly shook the man next to him with 'Stand up, say your prayers!' If anyone was a little slow a dozen were ready to warn him that the sun would soon be up, and admonish him to hasten to perform his duty. The question most frequently asked, and passing from mouth to mouth, the first half hour of the day, is 'Have you said your prayers?' The man with the largest supply of doubtful stories and questionable songs was as zealous as the rest in this."

When we study this picture and then read that in Arabia an open confession of Christ leads to certain persecution and sometimes to death, it is not strange that one of our most eminent missionaries at Arabia should have exclaimed, "We have toiled all the night and have taken nothing!" But the work is far from being in vain.

Syria

In 1870 the Presbyterian Board took over this work in Syria and has conducted it since that time. All the spiritual and intellectual life which ennobles Syria centers in Beirut, seat of the Syrian Protestant College.

From various narratives of Syrian missions we will choose this touching instance of A Blind Native Preacher. A questionnaire was recently (Au-

A Blind Native Preacher

tumn, 1925) addressed to each of the seventeen Syrian preachers of Sidon station asking about the condition and needs of their parishes along several lines. The first outstanding feature of the replies is the prevailing tone of optimism. The most conspicuous and interesting example in this respect is the report of the middle-aged teacher-preacher who was struck blind in the midst of his studies, years ago, in Gerard Institute.

A blind preacher is a fairly familiar sight, but a blind school teacher much less so. This man gives his time and his daughter's time, and his house, so as to have a school and Sunday services in his home town. And he receives as aid the enormous sum of $240 a year!

So much regarding the man whose report is chosen as the best of the seventeen for its earnest optimistic tone, being that of a man whose whole heart and energies and abilities are so enthusiastically devoted to the cause of Christ that his blindness seems more of a help than a hindrance.

Earnest Attention from Christian, Bedouin and Moslem

"By God's help our spiritual enterprise is prosperous, and the reception of the Word most excellent. We have gained, besides one young Maronite working man, two families who are not only faithful in their attendance, but also zealous in witnessing at all times to the truth. And two Moslems have been baptized openly, one of them with his whole family,

while lately, a Maronite family from the large neighboring and untouched village has been brought in. In my daily efforts to make known the truth to all with whom I come in contact, whether Christian or Moslem, villager or Bedouin, I have been met with earnestness and a spirit of inquiry.

"My daughter, who spent a short time in the Sidon Girls' School, helps me by teaching penmanship and the elements of English and French, which I do not know, while I give my chief attention to Bible instruction. Our people, though few and poor, have been liberal in the building of our new chapel. The fields are white unto the harvest. I have visited the Bedouin Arabs in the Huleh, and have talked much with them on their visits to the town, and I find them receptive to the truth. On one occasion after I began to speak to them a crowd gathered and for six hours their interest and satisfaction did not flag."

Persia

From Persia we receive a strong note of encouragement. Conditions there are changing. Evangelical churches can now be established. It has become possible at last to do direct and availing work for the Moslems, work not concealed, frowned upon and spurned, but avowed, recognized and welcomed. This is the more remarkable in view of the desolation and break up of many strong missions during the war.

Ravages of the War

Among the hundreds of thousands of Armenian and other Christians whose lives have been lost in Turkey and Persia

during the war were professors and teachers in mission schools, native pastors, their wives and pupils. Seven native professors of the Euphrates College at Harput were tortured by the Turks with diabolical cruelty, and four of the number died. In some cases death has come, not directly by violence, but as a result of indescribable hardships and exposure to contagious disease.

On the field nearly all of the millions of dollars that were secured and the hundred of tons of food that were distributed were handled by foreign missionaries, the Presbyterian missionaries doing practically all of this work in Persia and Syria. War raged continually. Hostile armies ravaged the country, destroyed crops, killed the men and boys, and carried helpless women and girls into captivity. Hospitals were seized and looted, and hospital stores taken. Practically the entire nation of Nestorians were compelled to flee from Urumia; thousands of them lost their lives. But in the face of war, of pestilence, of famine, of much illness in the mission force, the missionaries labored on among these people, many of them making the supreme sacrifice in their efforts to save the lives of others.

It is difficult to convey a true conception of the services thus rendered during this Reign of Terror. The missionaries took the sick and wounded into their own homes, and the medical men and women

performed operations on the housetops. At times one could not step without touching the sick, the dying, the dead.

Urumia

A notable example of fortitude under persecution, and of uttermost devastation is that of Urumia. This is the oldest of the many Persian missionary stations. The first missionaries, sent out by the American Board, were welcomed with open arms by the Nestorian Church. Here, *within* the old church, they did their work for nearly 30 years. Urumia College was begun in a cellar. In 1871 the work came by agreement under the Presbyterian Board which has "carried on" with extraordinary persistence and achievement. In 1897 the Evangelical Church had become a strong and active body with numerous organized churches and schools of all grades. It comprised the most active and able elements of the Persian population. Then came the war!

And now all this is gone. Nowhere and among no people has the war left behind a darker trail of ruin and anguish than in Urumia. One deportation of Christians followed another; but, in spite of the fact that the mission was neutral and had served all who were in need, it was broken up in the end entirely. On October 8, 1918, the Turks deported all the remaining missionaries and many of the native Christians to Tabriz. The 900 of the latter who remained were cared for by a few

heroic souls, converted Moslems, trained in the schools of Urumia. Among them was the daughter of Kasha Moorhatch, of whom more farther on. It is surprising to read in the reports of Urumia for the autumn of 1925 that the missionary work has been reestablished, although under many drawbacks and difficulties. Of the 150 missionaries now in Persia all but three or four are engaged primarily in work for Moslems.

We give a paragraph from the station letter of September, 1925:—

"The original purpose of the work in Urumia was to help the Nestorians and thus gain a footing for preaching to the Moslems. A big work was established. Unfortunately the war drove the people from their homes and only a remnant have returned, mostly the uneducated and poverty-stricken. We are now trying to get them back on their feet in church and school life. The purpose of the mission is changing to that of working chiefly for Moslems. A beginning has been made. But much opposition still hinders our work for them, especially in the schools. How to deal with this opposition was the subject of much discussion in our annual meeting this year which was held the last two weeks of August. The evangelistic work, also, though opposed as strongly as the school, goes slowly. Yet there is reason for great encouragement. For not many years ago it was not possible to talk openly to Moslems about religion. Now it is one of the most popular subjects. In some villages

the farmers are glad to have us come and read the Testament to them and talk and pray. While the governor of the plain is a most fanatical Molsem, the officers of the army, which is very powerful just now, have been trained in Europe, many of them, and have lost their faith in Islam."

The Words of Kasha Moorhatch

No one has had a better opportunity to observe the changes that have been taking place in Persia in the past twenty-five years than Kasha Moorhatch, who after his education in the Mission schools in Urumia, took his theological course in McCormick Seminary, and has for twenty-five years been preaching, first to the Assyrians and of late years to the Mohammedans, with a wisdom, faithfulness and power which mark him out as one of the most useful evangelists of our day in the missionary approach to Islam. Asked whether he would be willing to jot down some of the changes which he had seen and the reasons for them, he was good enough to do so as follows:

"For 1300 years Islam has been the seeming insurmountable obstacle in the way of Christianity and the greatest enemy to be conquered, for the reason that Islam has the appearance of the knowledge of God without the power and Spirit thereof. From my experience of nearly half a century as a preacher and from personal knowledge of this religion and nation,

I can see that the walls of Islam are tottering to their fall.

"Religious Changes. To any one who is acquainted with the foundation of Islam, it is clear that Islam is opposed to progress, civilization, equality and freedom and will, therefore, never accept the advances made by the intellect and civilization. Thus said to me a man by birth a Moslem, when I asked him if he were a Mussulman: 'Adami ki yek misgal agl darad, Mussulman bashad?' or 'Can a man who has an ounce of sense be a Moslem?' In Caucasia the Moslems have translated the Kôran into the common speech, although this is contrary to their faith. There is a great awakening going on showing dissatisfaction with Islam. Many are looking back toward Zoroastrianism; many have gone astray to Bahaism; hundreds and thousands have gone toward rationalism; many are awakening to see the folly of the Muharrem and of pilgrimages to sacred shrines. There is talk among the intelligent party of starting a Protestant movement in Islam which looks toward a revision of Islam in order to reach the 'real Islam.' My hope is that they will continue in their search, for at bottom they will reach nothing. Oh, how many of their learned Ulema have spoken to me with contempt of the book 'Zad-al-Ma'ad' (Provision for Eternity)!

"I am sure that Islam has reached the days when it should fall. We need workers—intelligent, acquainted with Islam, and self-sacrificial in spirit.

"The causes of these changes may be noted as follows:

"1. Intermingling with foreign nations. In the last few years many Persians have gone west for merchandising, education and travel, and many Western people have come to Persia for different purposes. Many native Christians who have been educated abroad or educated in mission schools have been having dealings with the Moslems. In seeing these things any intelligent Moslem must discover that there must be something behind Christianity that cannot be found in Islam.

"2. The wide work of Christian missions. From these missions many influences have scattered through preaching, education, medicine and social life. When an intelligent nation like Persia sees such things they cannot help saying there must be some mystery in Christianity undiscoverable in Islam.

"3. The distribution of so many thousands of the Bible and religious tracts which give to mankind the highest ideal of life, not to be found in Islam.

"4. The work of traveling evangelists, who have preached the Gospel to thousands and have shown by their lives the power that lies in Christianity and not in Islam.

"5. The relief work. Although some foolish Moslems have a superstitious idea that Mohammed compelled the Christians to help the Moslem, the best and intelligent part of them have come to this thought: 'Really there must be something secret in Christianity not to be found in Islam.' "

VI

The Jerusalem Conference

A source of profound encouragement to the missionaries to Islam has been found in the series of Regional Conference of Workers recently held in various places in Africa and Syria. The latest and most impressive of all these was the General Conference for the entire Moslem World held at Jerusalem, April 3-7, 1924.

In the present crisis of missions to Islam, owing to changes brought about in large measure through the war, the demand for and value of such a conference can hardly be over-estimated. It will remain an epoch-making event, a landmark in the story of Moslem missions.

The Jerusalem Conference embraced not only delegates from Northwest Africa, Egypt, the Sudan and Abyssinia, Syria and Palestine, but also strong deputations from all other parts of the Moslem World, such as Arabia, Iraq, Persia, Turkestan, China, India, and the Dutch East Indies. Among their number were the recognized leaders of all phases of the Christian movement throughout Pan-Islam.

It is impossible to do more than touch upon the findings of this memorable Conference. One outstanding fact is the *increasing accessibility* to approach with the Gospel among Moslems every-

where, with the exception of Turkey, Arabia and North Nigeria. Changes of methods in social, educational and evangelistic work were stressed to meet altered conditions. In view of the eastward spread of European skepticism and rebellion against authority, fresh attention to the circulation of the Bible and religious literature in native language was enjoined. The findings on Medical Work, in condensed form, will be given in Chapter V.

We append the following strikingly impressive paragraphs from the voluminous report as published by Dr. John R. Mott who presided over the conference.

Work for Women "Owing to the fact that the mother's influence over the children, both boys and girls, up to about ten years of age, is paramount, and that women are the conservative element in the defence of their faith, we believe that missionary bodies ought to lay far more emphasis on work for Moslem women as a means for hastening the evangelization of Moslem lands."

Christian Unity "We believe that the necessity of showing a united front to Islam should make all Christian bodies active supporters of the movement toward Christian Unity. This unity, beginning in unity of spirit, may be expected to manifest itself in immediate co-operation in work wherever possible

with a view to a Federation of Churches in the future, merging into united Churches in God's good time."

Responsibility of Native Church for Evangelization of Moslems

"A solemn impression has been made on us by the spontaneous unanimity with which both native and foreign Christian leaders, in all Moslem lands where there are national Christian churches, testify that in this new day the time has come for these churches to break through the difficulties and to accept responsibility for the evangelization of Moslems, cost what it may. From Egypt, Palestine, Syria, Persia, and even Turkey this new note has rung out. Those who know what this means for Christians of those lands view this resolve with inexpressible sympathy, joy and hope; sympathy because of what it will cost; joy and hope because it is certain that not otherwise can the task be carried through."

The Spiritual Dynamic

"The only spiritual dynamic is the Living Spirit of the Crucified and Risen Christ Himself. The whole Moslem world is awaiting the release of this vital force . . . . witnessing with a new power to the Cross of Christ as the central fact of faith and life. We submit that the spiritual dynamic for such a compelling witness is, in the good purpose of God, always available. But there is nothing in the Bible or in the experience of the church to suggest that it is available cheaply. Each marked release of the Holy Spirit of God in human lives must be at the cost of definite surrender and prayer."

How are we to meet conditions now forcing themselves upon our attention?

1. Give Moslems what they welcome at our hands.

2. Avoid religious controversy. Pass no judgment on Mohammed. They will do that themselves when their eyes open to a vision of the Christ.

3. Seize every opportunity to read *with* Moslems the Gospel story of the life of Christ, His teachings and His works. His last words to His disciples, His death and resurrection.

4. Repeat with them the first *sura* of the Kôran, and invite them to repeat with you the Lord's Prayer and I Corinthians, the thirteenth chapter.

5. When groups of now secret Christians among them have courage to make public profession and form a church, let the call to worship be by the human voice; let the first part of the Moslem confession of faith be retained, the name of Jesus Christ taking the place of that of Mohammed.

6. Expect to see fiery persecution by Mohammedans of those who openly confess the Christian faith. Fear not, Orientals are ready to face death for their faith.

The role of the martyrs may be much lengthened in the coming years. The most brilliant pages of Church history may yet remain to be written.

Moslem World

OUTLINE FOR CHAPTER V

I

The Home

II

The School

In Egypt, India, Turkey, Persia, Syria, Algeria, Afghanistan, Women's Christian Colleges.

III

Need and Effects of Medical Work

1. Need of Medical Work.
2. The Effects of Medical Work.
    a. The Jerusalem Conference.
    b. Dr. Mary Eddy of Syria.
    c. Aid for Arabia.
    d. The Aeroplane as Medical Missionary.
    e. Pioneer Work in South India.

IV

Child Welfare

CHAPTER V

The Power of the Gospel

THE history of missions to Moslems has no more interesting chapters than the records of what has been done for Moslem women through social service, medical work and education, as well as evangelistic work. We can only crowd types of this work into one brief chapter. All are bound up together. How does the gospel appeal to Mohammedan womanhood? How do they receive the message? What is the extent of contact? Is it greater than we imagine? As it has been stated:

"It is well to note that a program of betterment avails little unless the Christian religion is put at the center. It is the Christian motive that prompts all welfare work, and only as the worker preaches Jesus in his work can any permanent good result. Like Plato's cave dweller, the typical Mohammedan woman is bound with many chains, both of religious customs and conventions, but in Christian education she has found that liberating influence which only the Gospel of Jesus Christ can bring to these women of the East."

I

The Home

Of all mission agencies the Christian home has been the great magnet for drawing our Moslem sisters out into the open. It has been by contrast

that the women have felt the need for change. The simple missionary home was something so absolutely different from the house, the room or corner of the courtyard in which she existed. On a first visit to a Christian missionary home questions on every detail of the home were asked and answered. After that she wanted to know the reason for the great gulf between the missionary home and the Moslem house. She tried to believe that the Christian woman was having all her good times in this life and that the Mohammedan woman would have hers in the next. But this reasoning did not hold out much hope because when the Moslem women began to search for information on coming rewards she found very scant promise of "good times" in the hereafter in her own religion. Thus began the search for light and life. There was no thought in the minds of the early workers that by opening their simple homes to these veiled ladies and their babies, and by visiting them in the harems and zenanas, they were letting in the light that would later on demand and produce schools and colleges for women and, as a result, the Oriental Feminist Movement for full emancipation of women.

Visits to Harems

Can you imagine the first missionary woman, cautiously going to call on a Moslem woman, carrying with her a bag of lesson books and gospels, with crochet and embroidery

patterns as a bait? And can you see these lethargic, tired women and girls listening to a story or learning the alphabet or a new crochet pattern; and at the end of the visit showing apparently no enthusiasm for the new teaching, and the Christian worker leaving the house feeling that she might as well talk to a stone wall? But the seed had been dropped. Now in thought cross fifty years of work and come with us to look in on a group in a Woman's Christian Union College of the Orient and see the bright young women poring over zoological or botanical specimens and classifying them by up-to-date methods. Then come to the mission hospital and watch the alert, keen students being trained to give intelligent and sympathetic help to their sisters. One can fervently say, "What hath God wrought?"

From the home, the next step is education. In fact, this begins in the home when the visitor receives the answers to her question. But "a little knowledge is a dangerous thing." Some of the women began to be interested in education for their daughters, so a regular school was begun for the children. The Christian school is attractive to girls, even though it is of the simplest, and has the barest equipment in the beginning. The school would be always overcrowded if the children were first alone and not intimidated by their elders. The Bible lesson is as eagerly learned as other

lessons. The games and the songs open up a new realm to most of the scholars. The new method of studying is appealing. The atmosphere, the conversation—everything is different from the old life. The children unconsciously feel their minds developing, especially those whose former school work consisted in memorizing the child's primer in a Moslem school.

The following translation is a page from such a primer:

"In the name of the Merciful, the Compassionate. Woe to every slanderous backbiter, who collects wealth and counts it. He thinks his wealth can immortalize him. Not so. He shall be hurled into El Hatmah, and what shall make thee understand what El Hatmah is? The fire of God, kindled, shall rise above the heart. Verily, there is an archway over them on long drawn columns."

Would such a primer interest your children? There are no religious books for children, no songs, no prayers for them in the Moslem religion. The Moslem paradise is not a place for children. Its delights are pictured for adults.

Can you see how entirely different is a child's outlook when she is taught to sing

"I think when I read that sweet story of old
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with Him then."

II

The School

Fear of God, rather than love, is the keynote of the teaching of the Kôran. Every normal child everywhere needs love and that is why the hymn, "Jesus loves me, this I know," appeals to the childhood of the world. One worker writes:

"There are few delights on earth so entrancing as that of watching the awakening of a little girl's mind, after she has been some weeks in one of our schools. I have seen a child enter school, dull, apathetic, uninteresting. Then suddenly the miracle has taken place. The little one asked a question in the class, and from that day she seemed to enter on a new life. Her intellect is working. She is alert, keen, in class and in games, happy, contented, full of promise, a joy to her teachers."

In Egypt, as in most Moslem lands, education for girls has been started by missionary enterprise, and is still leading. The American Mission was first on the field with its program for education of boys and girls. Other societies have followed and each one was led to engage in some form of education. Schools for girls are found in all large cities, towns and villages. Girls from Moslem families are in nearly all the schools, in a few mission schools the pupils are all Moslems. An American woman missionary saw the need in Cairo for

an institution of higher learning for the daughters of wealthy Egyptians, and her vision resulted in the building of the "American Mission Girls' College." The parents of the girls knew that their ideals of life would be changed by placing them in these schools but they were willing to take the risk in order to give their daughters the best mental and moral training possible. The graduates from this school are in the forefront with those who are working for reforms for women. Young women from other Christian institutions are serving the cause of freedom.

What Our Christian Schools Do

The government has had to yield to the demands for schools for girls. Education for girls though not compulsory is offered to all. They may enter the schools at five years of age and remain until they become teachers themselves. Most of the people, however, are too poor to send their girls to school. The percentage of literacy among women is still very low. However, in the past twenty years, education has developed rapidly and therefore literacy among women has much increased. And this is true not only in Turkey and India and Egypt but in other Moslem lands as well.

In South India some years ago a Moslem judge said to a worker:

"Why do you not send more missionaries out here? Christianity is the only religion that can raise up

these people. Hinduism is useless. Though I am partial to Islam, that religion cannot raise them. This can only be done by Christianity."

Educational work in India has reached many Moslem girls and women. Although the number is small in advanced schools, in comparison with Hindu girls, yet this minority is strong and influential. And because of the increasing enlightenment of the men and the waning influence of the religious leaders of the old school, some girls are permitted to go on to the high school and college. What is most encouraging is the fact that girls from time to time return to their teachers and other Christian workers for shelter, sympathy, and teaching; they are convinced of the truth of Christianity and wish to confess Christ and to be baptized. Most of them cannot stay in their homes, for the pressure is too great.

"Detests Enlightenment" Dr. Peet of Constantinople interviewed the secretary of the late Sultan for the release of the deed of purchased property, and in pleading said that the purpose of America in Turkey was to bestow enlightenment upon its people. The secretary threw up his hands, exclaiming, "Enlightenment! now you have struck the chord which continues to hold the deed locked up. The Sultan detests this enlightenment, which will destroy his dominance over the people." But eventually the deed was released and the property

became the American Girls' College, and many of the graduates have been instruments in several countries of bringing in the enlightenment which the old Sultan so cordially detested. For it is in Turkey that the most spectacular advance in education for women has taken place.

Less than twenty years ago it was against the law for girls to attend school other than the Kôran schools. In 1908, the year of the "bloodless revolution," there was unbounded joy all over the country because there was a promise of freedom for all subjects of the empire and also greater freedom for Turkish women, and although tragedy and suffering followed the ecstatic joy on the proclamation of the constitution, the few educated women worked hard for the freedom of their sisters, bearing willingly the brunt of conservative opposition in order that all should have an opportunity to drink from the fountain of knowledge for which they thirsted. In Turkey today there are almost as many schools for girls as for boys, and fully half the teachers are women. Sixteen years ago there were no schools for girls. There were mission schools but the Turkish girls were forbidden to go. A most interesting account of Turkish girls who dared to blaze the way, even before the revolution in 1908, is told by Dr. Jenkins,[1]

"The government time and again sent spies to

[1]An Educational Embassador to the Near East.

watch the girls, and some of them were removed from the American school only to return when opportunity came."

The change that Western education makes in these girls, from being uncontrolled and empty minded to becoming intelligent, poised and efficient, is simply amazing.

In Persia, in past years, Moslem girls came to the schools secretly, but that time is gone forever. In one town, on an occasion when certain mullahs were railing against the American schools, urging the parents not to send children to them, a man arose and said:

"For thirteen centuries we have been doing what you are doing now, and we have retrograded continually. When you are ready to give us a liberal education, we shall be ready to listen to you. In the meantime, we shall send our children where they can get the best education."

Saniyeh

Saniyeh was a Moslem girl in a school in Syria, and one of the last to graduate from the school. She wrote to ask for a testimonial as to her conduct there, as she meant to resume her studies with a view to taking a medical course either at Constantinople or in America. Saniyeh, after stating that she had succeeded in winning all the members of her family from their Moslem belief to a truer and fuller life, writes:

"I am now trying to show all the Mohammedan women that a woman is a human being just like a man, has rights just as he has, and can study, work, and be independent. I shall do all this till I fulfill the word of our Lord and Guide, Jesus Christ, for He says: 'Blessed are they who carry my name abroad.' I shall never be tired, I shall carry His words and teachings until death."

Such a letter, written by a girl brought up in strict Moslem habits, breathes the spirit of longing for emancipation which is steadily growing in the heart of Moslem women throughout the world. Only Christianity can help them, and the responsibility rests with Christians. As an echo of the work in Beirut it makes us realize anew the truth that "God's Word shall not return unto Him void."

"The old type of Moslem girls' school is considered worse than useless. Many schools have been opened by the government but it is to the missionary schools we look for the development of public spirit and strong moral character and Christian teaching."

Thus Mrs. Rice writes about Persia, and this is true of all Moslem countries. Education is helping to avert the tragedy of child marriage. A boy who was at an English school in Ispahan asked his head master to see his father and to persuade him not to give his little daughter of seven to be

married. How did that boy come to see the evil? Through the mission school. A visitor to the American school in Teheran said:

"I wish my wife had been educated," adding "I will allow my daughter to take her diploma and then give her life to educational work among the women of Persia."

Work for Mothers

Early in 1917 a branch of the Mother's Union was commenced among Persian Christian women in Ispahan. A friendly educated woman was asked to speak at one of their meetings and asked if something of the same kind could be arranged for upper class Moslem women. There were considerable difficulties in the way, but at the first meeting about forty were present, including the deputy governor's wife and other leading Persian women, also several young English women. Three ladies spoke and suggested united work for the uplift of Persia. The position of Persian women was contrasted with that of those in the West. Stress was laid on what the power and influence of women might and ought to be in their homes and in their country, on the importance of knowledge and education, and the need of schools, orphanages and hospitals. There was some free and friendly discussion, and it was decided that further meetings should be held.

Three meetings took place that spring—both English and Persian women taking part. Such subjects as the importance of a woman's character (founded on Prov. 31:10), and the moral, physical and spiritual training of children, all proved most interesting and gave rise to a request for open and frequent meetings, not only for their own class but for the poorer women also. This desire for the uplift of the poorer sisters was very clearly the awakened social conscience of the better class of women.

The Fear of Progress

There seems to have been some trouble with the religious leaders, who were suspicious, for though no religious teaching was given it was fully recognized that the principles advocated in these meetings were the outcome of Christianity. Also the teaching of Islam is opposed to progress, and this movement meant progress. The disturbances were soon forgotten and in the spring of 1918 it was quite easy to get the leaders together again. Education was the leading topic. Both English and Persian viewpoints were given. An able paper was read by the head mistress of a Persian government school. Also a poem, that was a cry for liberty, which was written for the occasion.

In 1919 a stirring address was given by Dr. Emmeline Stuart, on "The Evils of Child Marriage." A Persian lady who feels acutely the suffering of

her countrywomen, drew up a promise-form which a number of those present signed, promising not to give their daughters in marriage until they were eighteen. Some only agreed to the age being sixteen, but all agreed not to allow their sons to marry little girls, and that they themselves would not attend the weddings of child-brides. A small beginning, it is true, but it must develop.

One's heart goes out to these women and girls wishing so eagerly for higher things—so hungry for all that has been denied to Persian womanhood for centuries. These big girls who have come late to school and who work so hard because the time is short, are the "sacrifice" for those who come after. They have but a glimpse into the golden possibilities of life and then regretfully, laboriously turn away to a life hindered by many restrictions. But for their daughters, for the next generation, there is hope of a better day. A few schools accept married girls as pupils and it is a common thing to hear older women express the wish that they might attend. Some of these women find satisfaction in belonging to societies or women's clubs. There are various organizations of this order concerned with the progress and prosperity of the nation. They hold meetings and make speeches and plan great things. One year they talked of a free hospital. This year they are giving theatrical performances in some of the large gardens in behalf

of a free school. For several years some patriotic women have been trying to patronize home industries by using native products as far as possible in preference to importations.

Mrs. Boyce, writing of Persia, says:

"To one familiar with the usual conditions of Moslem women, the changes outlined are of deepest significance. Moslem women are awaking to the fact that there is something better for them than they have heretofore known. They stand on the threshold of a new life, and out of the dreary emptiness of the past they cry out passionately for all that the women of Christian lands have had so long. Not consciously do they want Christianity, but their need of Christ is a cry for Him. They are beginning to think for themselves and to question. Their belief in Islam is being shaken. Among some of the more patriotic there is evidence of a pathetic attempt to patch up Islam, to make its contrast with Christianity less painful. Persian women are bright, lovable, responsive to friendship. Shall they have their rights?"

From a recent letter from Persia we quote:

"Caged Birds"

"I have been talking with two young girls of the Persian nobility and was overcome by the tragedy of their lives. They had been educated in England and Germany, only to return to Persia to a life of absolute concealment. They are so impatient to be doing something—anything except sit at home behind long black veils. If they could teach in the schools they would be happy; but any sort of

work is forbidden them because of their rank. They said to me, 'We are as caged birds.' "—Mrs. W. A. Groves.

The closed land of Afghanistan, too, is opening to Western influences. The present Amir is keen on education. Schools have been opened and for the nomadic tribes travelling schools are attached to tribes and move with them. In Kabl, the capital, there is a French high school for girls and it is reported that there are three hundred girl pupils. Hospitals for women have been established at the capital also.

The Kabyles of North Africa have many cruel customs touching girls and women. After a young wife becomes sick and not pleasing to her husband she is cast out and compelled to get her living by going from house to house, finding shelter and food for the night, and then starting on until she falls into the grave. But what suffering and indignity and degradation she must go through before the grave is reached! An effort is being made by the workers, through the government, to compel the husband to protect the invalid wife.

A test case was made by a Christian worker. This action caused great excitement, and she was told, "You have lighted a fire in the village." She appealed to the French officials. They could not help her under a treaty which forbade interference with the customs of the country. But one

of the magistrates gave the names of native men who were delegates from their people in the French Assembly. These showed a great desire to reform their own marriage laws, and one of them appealed to the governor of Algeria, but was informed that though they were in deep sympathy with him the desire for reform must come from the masses of the people. The masses, however, are ignorant, superstitious, brutal. How can they be reached? The final answer from every quarter is "Educate the girls; they will emancipate themselves." Yes, but it must be Christian education that will reach them.

A Strategic Moment

There is a great call for education in the countries where the people have been asleep for centuries and are now waking up. In Baghdad one of the workers writes:

"This is the strategic time to plant the Gospel in this city, and open schools for Christian education. Everyone is seeking an education and many are striving for the highest and the best. There is nothing in the land above secondary schools, except an engineering school. The national schools, which are in reality Moslem schools, teaching the Kôran and having classes on Sunday and no school on Friday, are only able to accommodate about one-tenth of those who are of school age. Baghdad promises to become again a seat of learning. The American School of Oriental Research was recently opened, and the famous Ward

and Jastrow libraries were secured from America and housed in this city."

One wonders what the prophet Mohammed would say today if he could hear and see the progress and power of women. He said in his Kôran:

"Men are superior to women on account of the qualities that God has given the one above the other and on account of the outlay they make from their substance for them."

The following notice appeared in a recent issue of the Calcutta Statesmen, "Successful Purdahashin Students."

"A Mohammedan woman student secured first class honors in Persian in the last M. A. examination. She also secured first class honors in English in the B. A. examination, standing first on the list. Her eldest sister, Begam Sultan, stood first in the preliminary law examination, and her younger sister, Khawar Sultan, first class honors in history in the B. A. examination."

It has been well said that, if we lead these girls out into broader freedom, we must give them the sheltering care and strong help of Christian training and example, so that they will form the foundation of a new Christian education in the Orient.

The women's colleges of the Orient are prepared to give to the ambitious Moslem girl the best in order that she may take her place among the edu-

cated women of the world. Especially are the Women's Union Christian Colleges fitted to make these young women, not only leaders in the Orient, but Christian leaders who will carry to the towns and villages the message of uplift and service.

III

Medical Work

1. *First, the Need of It*

In order to realize this we must explore some of the darkest corners in Moslem life—the ignorance and cruelty regarding causes and cures of sickness and suffering.

We desire to let the facts speak for themselves. Those who have given the strength of their years, the best of their love and of their life to ameliorate the lives of Moslem womanhood are trustworthy witnesses. In regard to physical conditions we have the reports of qualified physicians. Their testimony from many lands is corroborated by government documents where such are available.

The Moslem type of civilization can be recognized everywhere in the place assigned womanhood, and by the results of this upon childhood.

A Threefold Burden A threefold burden rests, as an inheritance of ill, upon childhood throughout the Moslem world, namely, the evil effects of child marriage, superstitious medical

practices, and fatalism in the care of infants. One may trace the effect of these customs and beliefs, all based on Islam, in the physical and moral condition of Moslem girlhood, and find it the same, whether in Persia or the Philippines, Manchuria or Morocco, Bulgaria or Bokhara, Cape Town or Calcutta. Heredity and environment have here produced similar effects. In a symposium on Islam from a medical standpoint, physicians from Kashmir, Mombasa, Baluchistan, Palestine, Arabia, Morocco, Nigeria, and Turkey were united in their testimony that ignorance, fatalism, and superstition darken the lives of Moslem women and children, blunting the child's finer feelings and handicapping him at the outset by insanitary conditions, dirt and neglect. In the treatment of women before and after childbirth there is often actual cruelty, with its consequent results on the life of the child.

This cruelty is not intentional but due to ignorance, sometimes based on Islamic teaching as found in popular books called "Tubb-Nabawi," or Mohammed's Medicine.

The ideas promulgated in the Kôran have been fixed forever because it is a divine revelation. This is especially true of those passages which contain unscientific statements concerning conception, birth, weaning, etc. The last is postponed, according to Mohammed's revelation, for

two years (Surah 2:233)! We find also curious instances of errors in anatomy, such as the connection between the heart and the windpipe (Surah 56:82), and the composition of milk and blood (Surah 16:68). Both the practice of astrology and the using of charms for the evil eye find their foundation in the Kôran, and superstitious efficacy is ascribed to honey as a panacea (Surah 16:71). Although the legislation as regards clothing, sleep, the bath, and food, are generally hygienic, and we can specially recommend the prohibition of alcohol, the fatalistic teaching of Islam as regards epidemics is well known.

"Among the Kashmir Mohammedans," says Dr. Arthur Neve, "the clay from the tombs of the saints is a universal panacea. It is smeared on the affected part. In former years we frequently found even our in-patients thus anointed. Our carefully applied antiseptic dressings would be loosened in order that a dirty hand with graveyard mud might be inserted near the wound. This led to our sticking down the deep dressings with Friar's Balsam, or even stitching the dressing to the skin. Now we have to complain less often of this superstitious folly, but it is probable that a large number of those cured in the hospital return thanks and wake offerings to the spirits of the tombs."

Cruelties Beyond Human Endurance

Progress is being made and superstitions are being broken down in many directions. But in the treatment of women, in childbirth, especially of the middle classes, there is still very much neglect and actual cruelty. The ordinary Mohammedan midwife is a filthy and untrained person, who leaves in her train many septic puerperal troubles.

A physician in the frontiers of Baluchistan declares that the superstitions due to the degraded position of women, "blunt all their finer feelings and expose the children to the results of unsanitary conditions, dirt and neglect. A crude method of cauterization, the application of the skins of freshly flayed animals, and plastering with cowdung, form the staple remedies at such homes, in urgent cases. Small wonder that outraged nature can usually only effect a scarred and crippled repair."

Infant mortality in Arabia is frightfully high. It is impossible to get accurate statistics but over and over again in the daily clinics women say that they have had six, seven, eight, or more children, all, or nearly all of whom have died in infancy, and usually these women come to the doctor for treatment so that they may bear again. It is their one chance of an undisturbed existence.

Statistics collected on this subject, both from government returns and the careful investigations

of travellers and medical missionaries, would be well nigh incredible were not they mutually corroborative from every field under investigation. Even allowing for possible over-estimate, we find that the infant mortality in Moslem lands is placed at from fifty to eighty per cent. The statistical returns for the Department of Health in Egypt (1913) show that over one-half of the Moslem children born, die before they are five years of age. The total number of births in 1923 in Egypt was 588,855. Of these 194,769 died before their fifth birthday; that is, over thirty-three per cent. As these statistics cover the whole of Egypt and include foreigners, it is evident that the infant mortality among the Moslem population is still higher.

The statistics given concerning infant mortality in other lands are equally indicative of the fatal environment which the Moslem child enters at birth. In Palestine it is a common thing for a man to say he has had twenty-four children of whom only three or four are living. A writer, speaking of infant mortality in Marsovan, says:

"The children die like flies. The weaklings all perish; only the hardy have a chance to survive."

A physician from Persia writes:

"There are more childhood diseases here than in any place of which I know. It is estimated that the

mortality is eighty-five per cent. Another estimate states that only one child out of ten reaches the age of twenty, though this may be rather an extreme opinion."

Infant Mortality

The mortality of children is specially large in the great cities of the Moslem world. Cairo, Constantinople, Bombay, Calcutta, and others. In Indian cities the death rate among Moslem children is higher than among other classes. The Health Officer of Calcutta in a recent report says:

"Attention has already been drawn to the heavy incidence of tuberculosis among females. As the females, particularly in an Oriental city, where a large portion of them are purdah-nashin, are more constantly subjected to the influence of their environment, the heavy incidence of tubercle among those residing in insanitary and congested areas indicates very clearly the powerful influence of these conditions on the prevalence of tuberculosis. Reference has already been made to the fact that the *zenana*, or female apartments, are usually shut in and hidden away at the back of the house, and hence are particularly ill ventilated. Mohammedans suffered more severely than Hindus during 1912, the difference being most marked among the females, owing to the stricter observance of the purdah system among the poorer classes. Of every thousand children born among Mohammedans 306 die, among Hindus 248, and only 138 among non-Asiatics. One in ten of the infants

born die in their first week, and these deaths are largely due to preventable causes, debility and prematurity, owing to early marriage, and tetanus owing to neglect or improper methods of treatment."

"In Nigeria," says Walter R. Miller, M. D., "the most crass ignorance prevails in all cases of midwifery and gynecology, and it is here that the greatest suffering and need prevail. I have found that a very large proportion of women are sterile after their first confinement, entirely due to the lack of asepsis and the cruel methods adopted at and after delivery. Of course nothing is attempted in difficult cases, and the patient dies in great suffering; no man may attend. I have no hesitation in attributing the sorrow and death of the thousands of poor women here and elsewhere in Islam to the evil teaching of Islam."

In Islam magic and sorcery are firmly entrenched, being based on the teaching and practice of the prophet. Illness, especially in the case of children, is caused by Jinn. The only remedy is therefore magic. This consists in stroking or rubbing, the tying of knots, or spitting and blowing. We have seen an educated judge in Arabia solemnly repeat chapters from the Kôran and then blow upon the body of his dying child, in order to bring back health again.

Many repulsive and unsanitary customs prevail in this method of healing. "What to do till the doctor comes," signifies among Moslems blow-

ing, spitting, tying of knots and hanging of amulets.

The expectant mother, in fear of the qarina (see Chapter II), visits the sheikha (learned woman) three months before the birth of the child, and does whatever she indicates as a remedy. These sheikhas exercise great influence over the women, and fatten on their superstitious beliefs, often impersonating the qarina and frightening the ignorant. The Moslem mother often denies the real sex of her babe for seven days after it is born in order to protect its life from the qarina. During these seven days she must not strike a cat or she and the child will both die. Candles are lighted on the seventh day and placed in a jug of water near the head of the child, to guard it against the qarina. Before the child is born a special amulet is prepared, consisting of seven grains of seven kinds of cereals. These are sewn up in a bag, and when the infant is born it is made to wear it. The mother also has certain verses of the Kôran written with musk water or ink on the inside of a white dish. This is then filled with water and the ink washed off and the contents taken as a potion. The sheikh told me that the last two chapters of the Kôran and also Surat Al Mujadala were most commonly used for this purpose.

2. *The Effects of Christian Medical Work*

Do we need further testimony to the awful need of relief through sane, scientific medicine and surgery for the woes of the women and children of Islam? To the effects of this branch of our missionary work we turn gladly.

Medical missions have placed new value on human life. A skilled doctor who is a woman of culture and refinement, who is seen caring for a sick, ignorant, helpless, diseased, dirty, repulsive woman, is a lesson not easily forgotten. She has indeed changed the attitude of the Oriental man and has opened his eyes to the value placed upon the human body by the Gospel, even the despised, bruised body of a Mohammedan girl. The hospital is replacing a great many superstitious practices. Women have had the temerity to abandon certain supposed cures prescribed by the religious leaders and charm vendors, therefore there is encouragement to believe that many more will give up these harmful and evil methods of healing.

(*a*) *The Jerusalem Conference*

The finding of the Committee on Medical Work at the Jerusalem Conference (1925) emphasizes the power and importance of medical missions to Moslems:—

"In the whole gamut of missionary methods in

CHRISTIAN PREACHER AND WIFE

Moslem lands there is, in many respects, none more valuable or efficacious than that of medical missions.

"It demonstrates the spirit of Christ as no other agency is able to do. It is pre-eminently a means of setting forth our Lord's example and character. To attain this object, the relationship between hospital worker and patient must be kindly and sympathetic, and the preaching of the love of Christ must be exemplified by the attitude of all who tend the sick and must be assisted by a conciliatory influence on their part.

"It obtains a hearing for the Christian message even when other means fail.

"It is a powerful evangelizing agency. Patients coming from many towns and villages hear the Gospel in the mission hospital and thus the life is diffused through large areas of the country.

"It is a means of influencing individuals at the time when they are grateful for physical benefits received and kindness shown, and hearts are particularly open to receive the Gospel.

"It relieves a vast amount of human suffering, thus fulfilling our Lord's will, who came 'as well for the body as the soul.'

"In medical mission work a great amount of sowing is being done, multitudes hear the Word of God, many are deeply interested, some confess their faith in Jesus as the Saviour, but the brief sojourn of a patient in hospitals does not often suffice to accomplish that change in a Moslem heart and life which is the hope and desire of the missionary. A wide door,

and effectual, is opened in many places but if opportunities are to be seized, if fruit is to be reaped, further steps must be taken to deepen this widespread work and to render permanent what threatens to be only a transient impression.[1]"

Brave and noble women doctors have devoted and are devoting their gifts of healing for the broken, bruised bodies of our Moslem sisters. In Mesopotamia and Arabia the names of Marion Wells Thomas and Christine Iverson Bennet and others who have given their lives for the sick, "the maimed, the halt and the blind," are lovingly remembered. They have brought the healing of "the seamless robe" to many in pain; to weary, tired women. They have brought courage, light and life. They have drawn out gratitude from proud lips. They have helped crushed lives to rise with renewed hope. Such devotion to duty is unsurpassed anywhere.

b. Dr. Mary Eddy of Syria

Dr. Mary Pierson Eddy, the first woman to receive a Turkish diploma, in one of her letters to a friend said:

"Zaki Pasha called me 'The American Emancipator,' and asked another Pasha what doctrine I would teach the women of the Moslem harems after

[1]Report of Conferences held in the Near East under the chairmanship of Dr. John R. Mott.

having defeated a whole council of physicians. The title is one of prophecy. May it be my lot to lead many out into the light of the Gospel of the liberty with which Christ makes us free."

Dr. Eddy was born in Syria, of missionary parents, was educated in America, and went back to practice medicine in the Turkish Empire. For five months in Constantinople she persevered day after day in order to obtain her diploma and permission to practice under the Turkish flag.

Her first cataract operation was on a slave woman, blind for five years. She was valueless, had been discarded, and was living on crumbs and remnants, not from her master's table but from the servants over whom she had formerly held control. Her sight and former position were restored as a result of the operation. Every year she used to meet Dr. Eddy at her camping ground and always came with a gift.

A robber chief once said to her, "Has your country many daughters like you? Truly, our work is but to despoil and deface. Yours is to restore and repair." Another robber chief came out to threaten her, brandishing his sword and saying, "I could kill you." "Yes," said Dr. Eddy, "but you cannot cure your eyes." Afterwards he gave the sword to her, for she had treated and cured him.

In one place where she had straightened the cross-eyes of a number of maidens, a Moslem said,

"You have provided these destitute ones with homes by your skill. You have laid up more merit in heaven than if you had been to Mecca."

Dr. Eddy was so distressed by the condition of tubercular patients that she was constrained to appeal to her friends for funds to open a sanitarium in Syria. This was the first and only one at that time in the Turkish Empire. All those who were afflicted with this "white man's plague," were cast out of their homes and driven away from their villages, with no one to look after them, no one to care for them, no one to give them food. If they tried to beg they were driven from the doors, and if food was given it was thrown to them as one would throw a bone to a dog.

Many today are praising "Dr. Mary" for her skill and ability, and, above all, for the loving care she gave to everyone, for the pleasant and comfortable surroundings she was able to furnish for them. The doctor took many journeys, camping out and treating many hundreds of patients, not only relieving their physical sufferings but bringing them the message of salvation through Jesus Christ.

The Wayfarer said of Dr. Mary Eddy: "There are some persons like the Apostle Paul, whose hearts seem too large for one home or family. They belong to the world. So it is with this restless, irresistible, big-hearted, wide-visioned, level-

headed lover of the people of the land where Jesus lived. By all measurements, Dr. Mary Eddy is a great woman, with a great career." She died in November, 1923.

c. Aid for Arabia

Dr. Eleanor Calverly of Kuweit, writes of the difficulties and conquests in a pioneer field, Arabia, the country where Mohammed was born and where intense religious feeling is easily aroused at the slightest provocation or without it.

The attitude of the Arab woman to the woman doctor cannot be fathomed without an understanding of the Moslem religion. To the Moslem, the lady physician is first of all a Christian, and like other infidels is undoubtedly destined for "the fire." On the other hand, she is a believer in the Prophet Jesus, who, according to the Kôran, was pre-eminently endued with miracles of healing and of raising the dead. As a follower of Him, she may reasonably be expected to have special gifts for curing the sick. Against the Christian physician are allied all the powers of superstition, loyalty to the old customs, and the influence of Moslem neighbors, who advise strongly against having any dealings with these "pig-eating foreigners."

Added to these is the deadly opposition of the family midwives, old women, preferably blind,

and the hostility of the religious leaders, who are accustomed to be paid for writing charms to be used by the sick, and of others whose prestige and livelihood seem to be endangered by the coming of the Christian doctor. However, the Arab women are susceptible to love. After sitting silently in the dispensary, watching every movement of the doctor and nurse with keen suspicion, her fear gradually decreases, she sees one patient after another treated with tender, loving care, her confidence is won, and then her affection. If by the blessing of God she is healed, her gratitude knows no bounds. "Give me whatever medicine you will," she says, "even if you should give me poison, I would drink it." One woman, after a successful operation, exclaimed "Whenever I turn over in the night and realize that my terrible agony is gone, I offer up a petition that Allah may bless you."

There are no newspapers in the Arab towns on the Persian Gulf, but news spreads. After the first major operation on an Arab woman, in one of the cities, the following report was heard: "What do you think? The doctor lady cut a woman open, took out her insides, carried them to the sea to wash them and then put them back again."

Medical mission work has been called the entering wedge. In many a fanatical town missions have secured their first entrance through medical

work. Sickness comes and in despair the doctor is called. She is found to be a normal human being, not a monster, as formerly supposed. The children cling to her skirts, the patient finds relief, friendship is won.

Then, one day the evangelistic worker comes to call with the doctor, and, behold, a new house is open for the preaching of the Gospel. Each morning in the mission hospital a Gospel service is held. From fifty to a hundred women gather there daily, and for fifteen or twenty minutes those Moslem women sit quietly listening to stories. The Arab women love the story telling. Sometimes the truth goes home. Sometimes we see eyes wet with tears. Now and again we see evidence that God's Spirit is speaking to their hearts. Hundreds of Gospel portions are sold each year to patients. Where else can such an opportunity be found as that which is enjoyed by the Christian woman doctor among these suffering sisters?

d. The Aeroplane as Medical Missionary

The aeroplane may yet prove as useful as a Ford car to the medical missionary.

The British air force, according to an article in *The Round Table*, has known how to practice the arts of peace as well as those of war.

"A Bedouin chief was found wounded in the depths

of the wilderness, and was spirited away through the air to the hospital in Baghdad where, by a stroke of good luck, plus medical science, he made a quick recovery and returned to spread the tale of his adventures through the black tents of Kedar, far and wide."

We may expect that in the future the Bedouin women will come in for the benefits of the Air Medical Mission, for this is the age of progress and surprizes. This would be something new under the sun, to render skilled medical help to these wanderers of the desert. They have never had, nor do they expect any help. The Bedouin mother steps aside from the traveling caravan, and hiding behind some low desert bush delivers herself and rubs, with the desert sand, the new born babe. Then wrapping him in a cloth she goes on her journey, walking all night to catch up with the caravan that did not wait for her. Yes, it is the "survival of the fittest," for both mother and babe in the desert life. What a change would come into the lives of these women, if a traveling Medical Mission could be started amongst them and follow them in their wanderings. The Amir of Afghanistan has caused to be started traveling schools for the Bedouin. Why not hospitals too?

e. Pioneer Work in South India

In a country in which the slow moving ox cart is the vehicle in which the Mohammedan woman

usually travels, changes do not take place rapidly. But a residence of forty years has made it possible to see some real progress in the development of South India.

"During my early years," writes Dr. Anna Kugler, who was a medical missionary for forty years in Guntur, South India, "the Mohammedan women were without exception illiterate. A few of the young women were taught to read the Kôran in Arabic and they did not understand what they read. Our proposal to establish a school for girls—early in 1884—was favorably responded to and a building was secured in the midst of the Mohammedan homes. The following year the house adjoining the school was rented for a dispensary. This was the first building in which medical work for women was carried on in the Telugu country.

"Everything done in the school was discussed in the mosque and the teaching of singing was prohibited. Only men attended the annual prize giving, but the lady missionary decided that it would be a good thing to have the mothers come to this annual gathering. The headmen of the community were called together and four lady missionaries met with them and very seriously discussed the question of the propriety of allowing the mothers to attend a gathering carried on under strict *gosha* (purdah) precautions. Many objections were offered against allowing such liberty to their wives. The men said it would make the women discontented; they would compare their jewels and their troubles with their husbands. Finally one

young man arose and said that although he had been to Mecca he had never heard of such a thing as a woman going to such a meeting and to cap the climax he stated that according to the laws of their religion no girl should be allowed outside after she was nine years old. The ladies were unable to convince the men of the harmlessness of having the women attend the prize-giving and so for that year it was abandoned. But the following year the visit of the Inspectress of Schools effected the bringing together of the women and no difficulty has since been experienced.

"As I look back it seems almost like a dream—the difficulties of carrying on medical work in the Mohammedan homes among a people who had no idea of sanitation or cleanliness. I do not think I would have the courage to go through it again—with no trained assistants to be required to perform some of the most difficult obstetrical operations in the midst of crowds of ignorant women and crowds of men outside—with the thermometer over one hundred degrees—was no easy task. But it was not in vain, for there is no doubt that the medical work had a large share in winning the affection of the women and the friendship of the men.

"As a result of the work of the years there is a spirit of friendliness that ought not to be overlooked. There have been secret believers who have been unable to confess their faith. There is a general feeling in India that work among Mohammedans has been sadly neglected and that the lack of results is due in part at least to the lack of effort that has been put forth."

There was a day when Moslem parents would rather see their children die in their arms than have them carried to the Christian hospital. Today every hospital is crowded, and in these latter days Moslem ladies have been known to give their wealth to build and furnish wards for poor women in a Christian hospital.

In one hospital where the patients, because of the nature of their diseases must stay longer periods, systematic teaching in the Gospel is given, and the workers speak of much encouragement in the spiritual work. Patients, before leaving, are questioned on what they have learned in the hospital. They learn simple prayers and repeat the lessons again and again until they know them. Some women in the hospital are slowly taking in the teachings and say that they do believe that Jesus Christ is their Saviour.

Old Cairo Hospital

In the old Cairo hospital, eleven thousand cases of bilharzia (hookworm) patients were treated during the year, and these patients carried the Gospel into tens of thousands of homes and thousands of villages.

The mission hospital is rapidly replacing the "Zar," with its hideous superstitions and horrible practices mentioned in Chapter III. Instead of the slain sheep and drinking the warm blood of the animal, a patient is taken to the hospital and her disease carefully diagnosed and modern treat-

ment administered, and the mind and heart are thereby opened and are ready to receive further teaching.

Very few patients do as they used to in the beginning of medical missions. A patient when some distance from the dispensary has been known to remove the antiseptic dressing and gather up the dust from the road over which a supposedly holy man had walked, and freely sprinkle it on a wound that had been cleaned and made antiseptic. A fracture, in native practice, was usually bound up in a poultice of dates, and if the bone united, well and good. But if not, then it was the will of God that the bone should be crooked. Now, if it is possible to take the patient to the doctor, she is sent to the hospital. If unable to go, the doctor is asked to come and set the fracture in a scientific way. From Bahrein a worker writes:

"Obstetrics is a branch of medical work that has always claimed attention and should be developed. It is only by patient, unrelenting and diligent toil and practical teaching and demonstrations that we can hope to educate the women to higher ideals. Then when they have learned the better way, we must be equipped and ready to give them the best there is to offer."

Another branch of ministry is Infant Welfare Work. In Cairo there are three centers, started by missionaries. One of the workers says that

proficiency can only be secured by educating the mother, and to do that, she must come again and again, not once or twice as to the out-patient department of the hospital, not so much when the child is ill as when he is well.

IV

CHILD WELFARE

We find that providing baths and hot water, soap, towels, and all the simple paraphenalia of a good nursery is a real attraction to women who have to draw all their own water from the Nile. We try in our C. M. S. center to use nothing that they could not get in their own homes and to treat children with nothing the mothers could not get for themselves. We try to teach them what is suitable food for small children, because so many of the deaths are due to diseases connected with the digestive organs.

We show them by example and precept the value of cleanliness in the house, of a cheap clean bed for the baby instead of a share of his mother's, of fresh air, of toys, and of gentle discipline and patience. We have simple talks to mothers which have often to be repeated before they are understood, for our women are ignorant and slow to learn.

We teach them to pray every day for their

children, and we give a lesson from the Gospel one day and a lesson on hygiene the next. This Welfare Center brings us into touch now and then with Mohammedan ladies who wish to do some social service. We only wish that there were more of these contacts to be made.

The American Mission has opened two Infant Welfare Stations. A Gospel lesson is given to the mothers each morning and in another room a simple talk on the care of the baby. Many new lessons are learned in these centers. Young mothers are profiting by the teaching and in their homes they are trying to keep the young baby clean and protected from the insects and flies.

In Lahore, India, a League of Health has been formed among the women of the city, Christian, Moslem and Hindu. The chief object of the center is to help in reducing the terrible infantile mortality by keeping the babies under regular observation, keeping record of each baby's weight and progress, and giving the mothers much needed advice and instruction as to how to rear a healthy child. Another part of the work is the advice and care given to expectant mothers, an endeavor to give the coming baby a good start in life. The native midwives are encouraged to bring up their prospective patients. Many women also bring their friends. This side of welfare work is growing rapidly and thus simple troubles may

often be checked and abnormalities, calling for a doctor's advice, discovered.

Moslem Baby Centers

In Madras the Baby Center is much like the others. The gospel of soap and water is practiced and if cleanliness is next to godliness, then mothers and babies are drawing near to the real Gospel.

In Madras the Baby Center is much like the others. The gospel of soap and water is practiced and if cleanliness is next to godliness, then mothers and babies are drawing near to the real Gospel.

It is worth-while work to give the baby a chance to live a healthy bright life instead of dragging out a miserable existence. I have never heard of a Baby Welfare Center or preventive teaching except as a direct result of Christianity.

A traveller observed that:

"There are many tiny scraps of humanity which one would imagine altogether beyond the tender years, and it makes a lump rise in one's throat to see these tots growing up under conditions that stunt body, mind and soul."

Surveys are being made in some lands on the Child Labor problem; trained workers are presenting their findings and hope eventually to abolish many of the present abuses. Educated natives, both men and women, are interested and are working with those from the West in the interest of the

children. Some of the worst conditions in the rug factories have already been improved and there is hope that in the near future much more will be accomplished and the little girls given the rights of a normal healthy childhood to develop happy girlhood and healthy womanhood.

With the educational and medical, there is also the social and evangelistic work. The activities of all often overlap each other. The evangelistic worker is set apart for the direct teaching and preaching of the Gospel. She, with the Bible woman, visits the zenanas and harems—teaching the women. The teaching always includes a Bible story. The evangelistic worker takes part in hospital and dispensary preaching, and goes out into the villages, sometimes accompanied by a doctor or an assistant. And occasionally she arranges a meeting for women from the zenanas to come and visit the mission house or school, when sometimes a short entertainment and talk will be given and refreshments of the simplest kind served. Permission had to be gained from the men folk beforehand. The women are heavily veiled and the carts closely covered, and the house or schoolroom would be guarded and all males excluded. Then the women guests throw aside their veils and enjoy themselves with an abandon unknown to those who have had no such restraints as they have. The visit of the worker to the homes of the women

GIRL'S COLLEGE, CAIRO

is an event eagerly looked for but the visit to the mission house marks a "high spot" in their lives. This side of the work has many compensations; the contacts thus made have meant happiness, light and inspiration to many of those living within the four walls of a yard. Letting light into the harems has meant letting the women out.

The Committee on Work for Women at "The Jerusalem Conference" outlined a programme for evangelistic work. For educated women they recommend social gatherings, lectures, and co-operative welfare work, and good literature. A fresh opening for evangelism is found in the strong desire for education and the readiness to accept it through Christian schools. That this evangelistic opportunity may be used to its fullest extent we recognize the need for whole-hearted Christian teachers, and the great necessity for normal training in all its branches including athletics and kindergarten methods. The earnest attention is asked of those who have received such training to the important fields for service open to them in Moslem lands where their help is so greatly needed.

*"We thank Thee, O God, for the endless renewing of life. Thou that art never weary of setting us free from the bonds wherewith we have bound ourselves, make us walk without fear or any kind of bondage. Clear, O Lord, our inner vision, that we may receive new light; open our ears to hear the voices that are calling us to make the world new by the creative power of love. Fit us for the task that is ours, and endue us with the spirit of that heavenly kingdom that is to come upon the earth where all shall be brothers and people of God." —Patrick.

"What are these which are arrayed in white robes and whence came they?—

"These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."—Rev. vii, 13-14.

"Not for one race nor one color alone,
Was He flesh of your flesh and bone of your bone;
Not for you only—for all men He died.

"Five were the colors," the Angel said,
"Yellow and black, white, brown and red;
Five were the wounds from which He bled,
On the Rock of Jerusalem crucified."

—The Vision of Peter.

*Prayer of Mary Mills Patrick, President of the American College for Girls, Constantinople.

OUTLINE OF CHAPTER VI

Introduction

I

The Brave Adventure Illustrated

In 1. Arabia
2. Egypt
3. India
4. Persia
5. Africa
6. Nigeria
7. Palestine
8. Abyssinia

II

The Challenge

CHAPTER VI

Cheer and Challenge

IN the earlier chapters we have learned something of the vast numbers and the pathetic needs of the great world of Moslem women and also had glimpses of their capacity and desire for emancipation. The diamonds that shine in the royal diadem and the gold that glitters in the crown of kings have come out of the deep mines in Kimberly and Johannesburg. Out of the depths of neglect and ignorance and superstition Christ has called many of our Moslem sisters. Their lives are the fruit of missionary effort and they are crown jewels won at great cost for our King.

Hidden Disciples

In almost every communication received from the fields there has been the suggestion of how much more could be told, yet of how many they know who are genuine believers in Christ although their discipleship has remained a secret as far as outward profession is concerned. An Indian Christian lady told us last year that she knew many in the zenanas who had made no open confession and yet were living a Christian life. These hidden disciples read the Gospel or love to have it read and find much comfort in the story of the Crucifixion and its meaning. They turn to Him in sorrow, offer prayer in His

name and try to train their children by His teaching. "Crown Jewels" have all been gained one at a time; only in one or two places has there been anything like a mass movement from Islam to Christianity. Converts from Islam, when they made the venture, have usually been of the vigorous type, consistent Christians and valiant for the truth. Many have been reached through the ministry of healing, others through schools, and again others have been won to the light by visits to the house.

In the following pages the brave adventure of native Moslems, who accept Christ as Lord and Saviour, will be illustrated by brief personal narratives, given in greater part by women missionaries from their own experience. These instances will be presented according to the country in which they were found.

1. Arabia

Mrs. Hoyer, who worked in South Arabia for a time, gives as follows the story of one of these women whose lives keep up a living hope for the women of Arabia:

"I visited a girls' school in a village where the teacher was a European woman and it was interesting to see how attentive the girls were. Most of them were very dirty. We noticed two girls who were unlike the rest. After school hours I spoke to them and tried to

find out who they were. They invited me to their home. I said, 'Tell your mother I am coming this afternoon.' When I arrived the girls were waiting for me and quickly brought me to their mother. She was a woman about thirty years of age, bright and very sympathetic. After the salutations she led me to the best seat in the room and I made her sit down beside me and I said, 'Please tell me why your girls are so unlike the other girls in the village.'

"She smiled and looked down, then she said, 'God has sent you to share my secret life. I will tell you what it is. I was in a mission school as a boarder. I admired the Christian ladies so much; I saw how different their lives were from ours . . . . I prayed to God asking for that sweet spirit to make me rejoice in helping others. I could not manage to pray alone so I opened my heart to one of the ladies. After preparation I was baptized. But shortly after my baptism my father came and took me home to be married—it was a great sorrow to the teachers and myself. While I was weeping it suddenly came to me that I had prayed for a sacrificing spirit that would make me rejoice to help others. Perhaps this was the way to help my own people. I stopped weeping, obeyed my father and married. When my children were born and I had recovered I chose a day when I was alone; closed the doors, prepared the room as for a feast, a table with a clean napkin and clean water in a basin. I then baptized my children in the Name of God the Father, the Son, and the Holy Spirit. Now I am praying my children may be saved. My husband does not know this; he would not keep me here if he knew.'"

We who live in a free country must not condemn this woman. Perhaps she is the "sacrifice" for opening the door of freedom for those who come after her and by her life blazing a way out. It may seem as though her faith was weak but her life testified to the change in her. And our prayers should follow these hidden ones more earnestly. There are many women in Arabia who know the truth but are too ignorant and timid to even think of making the venture, but they are different, and some are trying to live a better life and they do manifest a love for the workers and admire their ideals, wishing they might in some *safe* way live the Christian life openly.

Miss Lutton writes from Arabia:

A Good Love Story

"M—— was a Moslem girl and born of Moslem parents, and until she was about 14 or 15 years of age had never come in contact with any Christian or Christian missionaries; nor had she any knowledge of the Gospel or of Christianity. At this early age she was brought from the near interior to become the wife of a young man of her own clan who lived in another village. This young man had come in contact with missionaries and had been one of the first pupils of my Sunday School class. He also went to the Mission Day School, and later he entered my service. As time passed he became an inquirer. He left off attending the mosque and did not keep the fast of Ramadan. His people became alarmed and threatened him with life-long imprisonment. Terrified lest

they should carry out their threats, he left the Mission House and entered the service of a Moslem. It was at this period that his people brought the above-mentioned young Moslem girl to be married to him.

"The missionary wrote to intercessors in many lands asking them to pray for this young Moslem lad, whom we will call Y——. Earnest prayer was unceasingly offered and the answer tarried for a year.

"But the lad found no rest and gradually returned. At first he came secretly because of his people, but as he became stronger he became bolder, and at last he entered his old service and placed himself under Christian instruction. And as he received instruction, so he passed it on to his young wife. It was all new to her. She could not read nor write and was faithful in observing all the tenets of her religion; but she could not fail to see how different her husband was from the other Moslems she knew. After two years of probation and teaching, her husband asked for baptism. Those who knew Y—— could not fail to perceive that he was an earnest Christian. He became as fearless as he had formerly been fearful. He was baptized in his own city where he was born and brought up.

"His young wife was present at the baptism and raised no objection or opposition. Then she too placed herself under instruction, and after twelve months of progress she was one in faith with her husband. She was baptized publicly in another city in the presence of many Moslems. She has grown in grace and it is really marvelous how open and fearless

she is with her own people. They have tried to make her confess that she is a Moslem; but she has firmly declared her faith in Jesus Christ. She has dropped all the Moslem religious expressions which were constantly on her lips.

"This young pair live in perfect unity and help each other. At first the wife was ostracised with her husband, but they are living down the opposition. She once received an invitation to visit some relations who live far away but she sent word that she would not leave her husband but would stay with him and care for him. God has protected them both and has turned the wrath of their enemies in a great degree. Their people see what a different home theirs is from the homes of the Moslems. Peace and love abide in their home; there is no fear of divorce nor of a second wife. This woman, who was reared in superstition and ignorance, is now a follower of the Lord Jesus Christ and a faithful helpmate to her husband; and hearing her singing Christian hymns as she goes about her domestic duties one knows she is very happy and one is greatly blessed to pray and thank God for these triumphs of the Gospel of Jesus Christ."

2. Egypt

Hanem Aaref, of Deirut, Egypt, is proof that

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore."

Her history was recorded in an account of the political troubles as an outstanding illustration

of the better side of Egyptian character and reminds one of that Mary of Magdala whose story of passionate love and service has been told the world over. From the Egyptian uprising of 1919 this story of a woman's compassion has thrilled the hearts of many who are not in her circle. After the ghastly murders of British officers and men on the train below Assiut, the mob followed the train to the next station. There a particularly horrible Sadic orgy took place, for the crowd subjected one of the ladies to all kinds of indignities. Frenzied women of the town shouted and clapped their hands at the heroism of their townsmen.

With them was Hanem Aaref, the only soul in all that crowd with a spark of compassion. When she saw the mob torturing the still breathing body of a youthful soldier she pressed forward, weeping, and kneeling down wiped the blood from his face with her gown. She was beaten back, driven away, and placed in jail on some petty charge. Later on, before a court who examined this extraordinary case of humanity, Hanem Aaref showed some timidity but she told her story simply:

"I thought of the boy's mother so far away and what she would suffer when she knew how her son had been treated in a distant land, and that was why I cried and tried to wipe his face."

As she left the court the members of the Com-

mission rose and saluted this woman of the streets, whose act shone like a jewel in that mire of blood. A subscription was started privately among the English for her benefit. Hanem, released from jail, had given up her old life, has married and opened a little shop whereby she can earn an honest living. It is true "one touch of nature makes the whole world kin," but when that touch is so like the Divine Compassion there is hope even for such as this poor Moslem woman in God's plan of salvation, as well as for the refined and cultured.

Christ cannot be hid. His presence is always recognized. The lowliest and the least interpret Him to others when they catch a glimpse of His purity and power. A little girl came to the Old Cairo Hospital for treatment. She was unable to walk, but through faith in Christ became strong and was discharged, walking and praising God. She used to say to the others at night:

"Now we must all get ready for our Lord Jesus, because soon He will be coming around the hospital to put His Hands on us and heal us. He comes around every night."

"The people of Egypt," says Miss Norton, "have faith in visions. Twice this year women have told me that they have seen our Lord. One woman said she had seen Christ walking in the ward one night and she knew it was the One she had heard about at prayers

Who was always ready to heal the sick, and she asked Him to heal her. Then she wept and said, 'I know I am a sinner and I have not been good to my neighbors and I haven't believed in You, but if You will lay your hands on me and will heal me I will be a different woman, and I do believe in You now.' Then she said, 'Christ came to me and touched me and healed me, and now I believe in Him and am so happy!'"

The "Mataria Home"

Mrs. Liggins, of the Egyptian General Mission, is carrying on a beautiful piece of reconstruction work at the "Mataria Home."[1] In 1924 several young Moslem girls forsook all and followed Christ. One girl had been betrothed to her Moslem cousin, with nothing to say in the matter; but when God touched her heart she felt she could not enter into the alliance. After much prayer she was freed from the betrothal. God had worked a miracle surpassing all their expectations. Three months later this girl visited her mother in her village. She had left it two and a half years before, a secret believer but a professed Moslem, she returned a baptized Christian. She quietly and simply testified, and after ten days she returned unharmed to the Home, rejoicing that she was counted worthy to suffer a little for His Name.

[1]Mataria is not far from the site of the temple of On. The daughter of the priest of On became the wife of Joseph and the mother of Ephraim and Manasseh.

Another girl who was baptized last year had been in a mission school at Suez but had left it a bigoted Moslem. However, the buried seed was there in her heart, and in her father's house the Lord revealed Himself to her in a vision and she came to the Home. After preparation she was baptized and took the name of Myriam, for she wanted to be like Mary of old and "sit at Jesus' feet." Another convert chose the name of Rebecca because she said she had been called to leave her own people.

While there is unspeakable joy to the worker when these girls forsake Islam and their former ways of life, there is much to try the patience and forbearance when these young believers begin to learn the needed discipline and self control. The cleansing of the daily speech and the training of the mind is such a new experience for the girls that it means constant prayer and love on the part of the worker for these babes in Christ. "Let us pray," says Mrs Liggins, "remembering that the path we ask them to tread is thornier than we ourselves have ever trodden, and the deep waters on which we so easily bid them walk are more boisterous than we have ever faced."

Mrs. Bijl of Calioub, writes:

"Among our number is one of rare Christian character. She has been faithful many years and her mother was won to Christ through her life. They suffered

much persecution in the village and had to leave because of the threats to take their lives. The workers testify to her strong Christian character and the splendid way she has brought up her children. One of them is an evangelist and one daughter became the wife of a pastor and was a splendid helper in the work. This convert has the marks on her face showing she was once a Moslem and therefore is known to be a convert, but she has been able to live down the ostracism and is permitted to attend gatherings of Moslem women such as funerals and weddings and there read the Bible to the women. She is a splendid leader of the Women's Meetings and in the church prayer meeting prays most earnestly with her whole heart. Her life shows the indwelling of Christ."

3. *India*

One Sunday evening a tired worker stood on the veranda of the Mission bungalow and was enjoying the quiet peace. The scent of the mimosa and oleanders was like soft perfume on the evening air. The worker looked up to the starry sky and said:

"Father, draw them, draw someone soon; bring someone here now." Just then there was a soft movement behind and the helper said, "A young woman has come to see you; she is at the back door." Here was an immediate answer to prayer. The visitor was asked why she had come, and alone, and at night. She simply said, "I want to be a Christian." When asked

what she knew about the Lord Jesus Christ, she said, "Who is He?" The missionary asked her many questions. If she had been to mission school; where she had learned about Jesus, and what made her want to be a Christian. "I don't know anything about Christ," she said, "but I have seen a Christian and I want to be like her." "Where?" she was asked.

The Story of Hope

She answered "When I was ill in the hospital I saw a nurse who was a Christian. I have never seen anyone like her before. She was so kind to everybody; she treated everybody the same; she was so loving to me when I was suffering; I watched her with other patients and she was just the same to them. I knew she was not a Moslem, so one day I asked the Dispenser and she told me the nurse was a Christian. I asked her what that meant and she said it was a new teaching that had been brought to India and was spreading. I listened, I thought, and I watched the nurse. There was a power about her and a light seemed to shine on her face always."[1]

"Hope," was not won by preaching or teaching; she was won by the consistent life of an Indian Christian nurse who was earning her living in a Government hospital. "I want to be like her" was her prayer. There would never have been a Christian nurse if there had not been a missionary. And this young woman would not have found the way Home if there had not been a Christian nurse

[1]Margaret Warburton Booth, in "Hope."

to *live* for Jesus in a Government hospital where she was not allowed to speak about Him; but her life told and she is the proof of how loudly actions speak in India. There is nothing like love for winning and love is most insistently expressed by deeds and best understood too. Indian women and children respond to love exactly as a piece of steel responds to a magnet.

Miss Warburton Booth also writes:

"Last year (1924) a very dear Moslem woman left all to follow Jesus. She is a Begum (Princess). Her relations are the Princes near here. She bought a Gospel when visiting a mission hospital and read it at home. She returned to the hospital and listened to the preaching and when she got home she read again, and as she read the truth entered her heart. She determined then and there that it was for her. Six months after this she left all to follow the Lord. Her relatives followed and claimed her but she refused to go back. She went away to another place but her relatives sought her and found her out. They said they would compel her to return. So they went to law and she was bidden to the court. Many things were said, how the missionary had enticed her and offered bribes, but she denied them all. And the case was postponed from March until August.

Persecution of a Princess The date for the inquiry was fixed and she had to appear but as she was being taken from the station in a closed carriage, her relatives and friends attacked her and dragged her and her

companions into the road. She was very much bruised but got off without any great injury. When she appeared again in court her husband said that he too was a Christian. He is well known and his students went against him. The Begum was allowed to choose her own religion. She returned to her place of safety. The persecution she had suffered told on her health and she was ill for some time, but her heart was given to the Saviour and she just grew in grace and in the knowledge of Him. She says that she got her freedom in answer to prayer. She is learning to trust the Lord more and more. I know that she is born again because there is always the response to the Spirit's call. She wants to go into zenanas and teach Begums like herself, so she is now going to a Bible school where she can be trained and fitted for that work. She is a clever, capable woman and will make a fine worker if she goes on yielding to the Lord Jesus Christ."

Mrs. Anderson of Ludhiana, tells this story of one who came to the light through much suffering:

Jati of Mahlon

"Incidental experiences have served to impress on me the deep yearning and the dull hopelessness of our sisters in India. Yet even in the short five years which we have spent in the villages we have seen His Spirit working and moving in their hearts. I am thinking now of the village of Mahlon in the Ludhiana district. A little, dirty mud hut village, fourteen miles from a railway, separated from all that is Western or civilized. A number of Mohammedans had become Christians and their wives as well,

with the single exception of Jati, the wife of Samna. She refused to accept Christ as her Saviour and be baptized. Her husband was grieved and unhappy but what could he do.

When we were camping on the edge of Mahlon we went to see Jati. She refused even to look in our direction. I called to her saying that we had come for a visit, but she stubbornly motioned for us to go away. Finally we left and went to another family. But Jati was much on our minds and hearts. Several months later she became very ill. Her husband persuaded her to go to Ludhiana to the Mission hospital. She went, was treated and operated on by the missionary doctor. Day after day as she lay on her back recovering she heard the Gospel from the Bible woman. There in her helpless state she accepted Christ. She sent for me and when I reached her she said she wanted to be baptized. One day after she was well again and had returned to her village, my husband baptized her. The real definite result of her conversion was that she sent her children to the mission school. The next camping season when we visited Mahlon she was the first to greet us in our tents. Jati in her mud-plastered home is one of the many evidences of the conquering love of Christ."

Dr. Anna Kugler of Gunter, South India, in the following cases, shows how "the poor receive the Gospel" when medical care is afforded them in Christ's name.

"A poor Mohammedan woman came to the hospital

suffering from cancer. Without friends she was very glad to remain with us and during the months that she stayed in our hands she appeared to become really anxious to accept Christ. The missionary pastor had a talk with her and at her request consented to baptize her. She was too weak to even sit up in the cot, but it was an impressive ceremony. She remained with us a number of months and we were glad when death ended her sufferings, and we rejoiced that she had confessed her faith in Christ."

The power of the Gospel to win against heavy odds is illustrated by another hospital case in the same mission.

"A missionary lady some forty miles from us had found a woman in condition of great filth and disease, and sent her to us at the hospital, hoping that something could be done for her. She had been ill for a long time and had only a brother to look after her. And she was as deformed in mind as in body. Not very old—probably about twenty. No patient in the ward made such demands upon the patience of the nurse. No patient was so lacking in appreciation of the care bestowed upon her. She was bedridden, filthy in her habits, foul in her language, and a real menace to all who came near her—punching and biting. Every morning she reported the night attendants as abusing her, and this we knew to be false. She was the hardest problem of the kind that we had met with, but she was poor and helpless and we determined if possible to win her. Gradually her physical condition improved.

"Finding that she knew how to read, we gave her the Gospel of Mark in Urdu and the Bible woman gave her daily lessons. She gradually improved in conduct and when with tears in her eyes she said goodbye to us we felt that love had conquered. We sent her home in the care of friends. Later the lady who had sent her to us told me that she would not have known her, so changed was she in every way. Her friends looked on her recovery as almost a miracle and I am sure that she would never get away from the influence of the months spent in the hospital. Her name may never be entered in any earthly church register but I always think of her as won for Christ."

Mrs. Menzies, working in the central Province of India, tells how the message of the Cross affected a whole Moslem community. The people gave up the habit of giving opium to their babies and many other hurtful customs. Also how a mother who through much tribulation gave up Islam and became a Christian. After the death of her husband and daughter she rose from her knees and said:

"I shall call my people from all around to come here Sunday morning, His Resurrection morn, and I'll tell them this wonderful sweet message. It has healed my weary broken heart."

True to her word every Sunday morning finds a crowd in her courtyard hearing the message of which she never tires telling, "The Message of the Cross."

A missionary working in East Bengal tells the following story of a girl's conversion and trials:

"A mission school was opened in a distant village. The request to open it came from the oldest of seven brothers and there were about eighty-five souls in the family group. 'Our girls must learn to read and write and sew,' he said. 'But we shall teach Jesus songs and the Jesus religion if we open a school in your house.' 'I know you will,' was his reply, 'I have no objections. I will give you a house to use for a schoolroom and I will help all I can.' "

Little Fatima

His own daughter Fatima, a bright-eyed little girl, was one of the first to enter the school. The regular Bible teaching was like seed that fell in good ground.

At the age of twelve Fatima was married to her cousin who was also a pupil in the school for a few years. He wished to be baptized but his wife was not ready—she was afraid. Several years later Fatima, with her baby girl, visited the missionaries. They felt that she was ready, so early one morning the missionaries, the Bible women and Abdul, her husband, went with her and she was immersed in the clear waters of a beautiful Indian tank in the Name of the Father, Son and Holy Spirit. The missionaries, later on, visited them and found Fatima faithful amid many trials and persecutions from those of her own household.

Her sister was a pupil in the same school and is also a believer in Jesus Christ the Saviour.

Fatima and her sisters are passing through fiery trials. Relatives are trying to take away their land and house and have begun a false lawsuit in which their lives are threatened.

"I was surprised to see the firm faith of Fatima," writes Mrs. Cover. "She cannot come to our convention nor is she able to attend any church services. But she has learned a number of new songs from her husband and they study the Bible and pray together every day."

Here is a bit of autobiography from Ceylon. A Moslem girl writes how she found Christ:

"I went to meetings and was glad to hear about the Lord Jesus. At first I believed with my head. After attending special meetings I received the Salvation of the Lord Jesus, and in those meetings I was seeking to be filled with the Holy Spirit, and then I received the Holy Spirit; Before I never had joy like that and I praise the Lord that He leads me to do His work. I believe that God will teach me deeper things. Sometime I hope He will take me to my own country, Sumatra, so I may teach them about the Lord Jesus who is the Son of God and came to the world to die. I believe if we teach them they might believe. I am so happy now—He leads me in the narrow way."

4. Persia

What Mary Bird did in Persia is a story of thrilling interest, and her influence with all classes, men as well as women and children, has undoubtedly paved the way for the noble men and women who "followed in her train." It is said of her "that she did the work of six men and lived on milk and eggs." (Other workers were warned not to copy her in this respect.) After a very strenuous day's work she would return late at night and yet not be as fagged out and weary as some of her fellow workers. She said "I love my work and am very happy in it, only longing to serve better. My work, which I thoroughly enjoy, is never wearisome." She was anxious to make the people realize that she was their friend, and they did. She continued to be their friend all through the years of loving service but to the end she felt "she was their debtor." She cared for their bodies, minds and souls; she was an expert medical worker, though untrained, she was a teacher and a splendid social worker, and above all an evangelist. Always, no matter where, among the highest or the lowest, the religious leaders or the ignorant villagers, she would wait on until an opening came when she would read or tell a story or a parable.

"Lady Maryam"

This frail little woman, riding to and fro in Southern Persia on the small donkey, subdued and disarmed strong men who

were determined to stop her growing influence among the women. Much of the present freedom is due to her fearlessness in the midst of their threats. Her realization of the Presence of Christ seems to have surrounded her and gave power and protection even when mobs were following her; she felt nervous, but never showed a spark of fear. She loved fervently and many were led to the Saviour who never dared confess, while others came out courageously and suffered many things for their faith.

A Persian girl and her baby were the first Moslems to be baptized as a result of Mary Bird's dispensary work. This girl suffered severe persecution but her faith never faltered. She had made a friend before her baptism of a little village girl whom she persuaded to come to the girls' sewing class. She was not much interested and not very attractive, but the day that her friend was taken away she came to Miss Bird and said, "I am miserable; give me the happiness you have given my friend." She came regularly for teaching and soon asked for baptism. She too endured much persecution but used to say, "I am not afraid, I am a Christian." "If I am killed tonight, know that I am one of you."

Years afterward these girls told another worker that it was the love of God as shown by "lady Maryam" which first attracted them, and they

and a blind girl were the first fruits of the harvest. Today there are women in the church who are working as evangelists. At the First Diocesan Conference held in Ispahan several women were included. "What few sow, many reap, and today Persia's ripening crops need more reapers if they are to be gathered in."[1]

In Kerman a young Persian girl who was on the hospital staff as dispenser, was taken on tours and, although not a Christian, helped in the preaching and of her own accord pointed out the need of Christ as Mediator and Saviour to those who came to the daily dispensary for medical help. Later Miriam asked for baptism. In Kerman several women have been baptized and confirmed. Mrs. Linton and her helpers, while itinerating round Gaz, found that the women everywhere crowded around and drew them into quiet lanes, begging them to come in and read to them.

From Hamadan, Miss Murray writes:

"There has been a rather remarkable case of the conversion of a young girl well known in our circle. She was of the intense, fervid type of her own religion, not taking any particular thought of our viewpoint religiously, when she first came to us, simply listening out of politeness and necessity. Later, a secret believer dropped a word which caused her to doubt the

[1] "Mary Bird of Persia", by Clara C. Rice

prophet. She was distressed and amazed that she could not forget it, and again find calmness in her Moslem prayers and ceremonials. From that time on she was most miserable. She read the Kôran but it had no help for her. Her parents accused her of being an infidel and urged her attendance at the masjid and rosa khane (a meeting where accounts of the martyrs of Islam are given and where there is much crying and lamentation for them). She refused outright and threw herself upon the little truth that she had already found in God, and with prayers and anguish of spirit read the Bible and 'Sweet First Fruits' and pondered over the teachings of her Christian friends.

"The change was not in an instant but it came after weeks of agony in which even her physical health suffered. Though it is scarcely a year since her conversion she has braved the family displeasure, refused a number of Moslem suitors and has given a clear unquestionable testimony before many girls of her own rank. She comes from one of the best families in our district with wealth and standing to make her a power for good as she has already been this one year since her conversion. She has been active in group prayer-meetings, personal interviews with non-Christian girls, maintaining her own personal prayer life with a devotion that gives evidence of the Spirit's indwelling."

5. *Africa—Algeria*

From Algeria we hear of Fatima who came to the Evangelistic Classes and was known as "the sad-faced woman."

"We took her into the Girls' Home as we needed a cook. It was two years before she became a Christian. She came in destitution for help and as we had just opened the home we were glad to take her in as a helper.

"Fatima tried to learn to read and the missionaries gave a lot of time trying to teach her but she was too old. She tried very hard but at last said, 'I am too old, you must teach the young.' But she could speak at the women's meeting and loved to talk to the children in the home about Christ. She lived a consistent Christian life for eight years and openly confessed her Christianity among her Moslem relatives during the month of Ramadan.

"When Fatima was taken ill she called a native woman to her bedside and said, 'Since I accepted Christ as my Saviour I call you to witness that I have never turned my back on Him.' Then she asked that, if this sickness meant death, the missionaries would see that she was buried as a Christian. She died shortly afterwards and one would never forget the solemnity of the minute as a group of Christians stood around her grave and sang her favorite hymn in Arabic—'Come, Thou Weary One, Jesus Calls Thee to His Wounded Side.'

"Shortly after the death of Fatima one of the other Christian women came to us and stated 'There is now no outstanding Christian woman here. Let me take Fatima's place.' She was baptized openly as a Christian and has been living a consistent Christian life for a number of years."

Many girls and women in the world of Islam bear the name of Fatima for it was the name of Mohammed's daughter and only surviving child. She was married to Ali and was the mother of Hassan and Hussein, the martyrs of Kerbela. And it is felt to be an honor to bear the name. But it is a greater honor to bear reproach for the name of Jesus.

We read of one in Tunis:

Tunis "She joined the sewing class. After some time she was allowed to join a class of orphans in the home. Her parents were very poor. She was brought to the Lord Jesus Christ and gave up Islam and was baptized. She gradually grew into a beautiful Christian character, and while suffering a good deal, has stood firm through it all. Today she is working in the Mission as an assistant in our Home for Moslem girls; she is the right hand of the missionary who directs it and is a great blessing to the girls. She also helps in classes for Arab girls outside the Home."

Miss Webb, in the story of Kiltoun, shows how the Spirit blows where He will and lifts up from the dust a poor broken piece of humanity and transforms such an one so that she manifests the qualities of iron in the courage of her convictions. Kiltoun came to the women's class. She was a poor, half blind, Kabyle widow. She listened silently to the message. The missionary could not

guess that the Word of Life had found entrance into the heart of one who had that day heard for the first time. After that she came often and showed her confidence in the Christians by asking them to take her two children, a girl of three and a boy of seven, into the home. A place was found for the girl but the boy was waiting for a vacancy.

The Courage of Kiltoun

When the fast of Ramadan came round the women were asked to show their faith in Christ by eating before their neighbors. Kiltoun then declared that she too accepted Christ and showed her separation from Islam by breaking the fast there and then. A storm of protest and abuse arose against her: "She was one of them; how could she be so wicked?" But she persisted and at the end of the class went off very happy. Making her way to her home she found a crowd around the door—some of the women who had been in class standing around the mangled mass of her little son, who in playing on the bridge that spans the gorge which runs through the town had fallen over, and here he lay lifeless. Poor ignorant soul! Who would have wondered if in that strong reaction from joy to sorrow she had turned back—if only to gain the sympathy from those around her. Blame and curses were heard. All hastened to say:

"See the result of your sin! See how angry God is with you! And see how He has punished you!"

But, stupefied and broken as she was with grief, she maintained her trust, quietly saying, "If this is God's way, so be it." She gathered up her son and went into the house.

Everything was done to turn Kiltoun back—bribes, threats, curses, and finally seeing that they did not prevail, she was turned out as unworthy to live amongst them. She secured work cleaning houses. She was always responsive to the Word and believed she was saved to serve. She returned to her mountain home and brought back her sister and son. She, herself so poor, yet shouldered the burden of their maintenance. When spoken to about it she answered, "Shall I leave my sister and her son in sin and error?" A second time she returned to the mountains and brought the tiny son of a brother who had died. Her effort at rescue is remarkable. Surgical aid was given and both sisters can now see enough to earn a living and both are very happy. Having witnessed by her life and lips she asked for baptism. They were again turned out of their room in consequence.

Kiltoun's people, the Kabyles, were once a strong Christian body. St. Augustine evangelized them in the early centuries of the Christian Era. They resisted for generations the onslaught of Islam but finally had to yield their Christianity to the dominating power. Now is the time to bring them back again to Christ!

Blind Fatima

Another Fatima lived in Relizane, Algeria. A missionary used to visit her and tell her Gospel stories. One day Fatima looked very sad when the visitor was telling about Christ. She was asked:

"Are you in trouble?" "No," replied Fatima, "I was only wishing I had been a boy, then I should have gone to school and then I should be able to answer you, but I am only a woman and know nothing."

At another time the visitor saw her quietly crying.

"What's the matter?" she was asked. "I was thinking of all the blessings of those old times you were reading about, and now there is nothing but sin all around."

Then came a great sorrow—sudden and almost total blindness—after fierce pain in her head. She described her suffering, "It was at first like two knives twisting about in my forehead and then little crackling pains everywhere in my head like parched corn that dances in the pan!" Her dark eyes are still clear and beautiful but the light is quenched.

Two years later her daughter was converted. She is described as a commonplace sort of a girl, "but now her soul is awake and her heavy face shines."

"We were like the dry ground that has no rain," she said, "but now the little white flowers of heaven have begun to come up." And it seems to be true.

A cousin of blind Fatima went to see them and asked the daughter, "Is it true that your father and mother went to Algiers to change their religion; to deny Sidna (Lord) Mohammed and follow Christ?" This was repeated to the mother who said, "Bring in my brothers, uncles and cousins and the neighbors—I have something to say to them." The relatives and neighbors came around and she said to them:

"I went to Algiers, I saw those ladies and I know they are on the good road. I put them to the test and I find only good. I heard words that did me good, and I can tell you now that I shall bear witness to no one but the Lord Jesus."

Then her brother said:

"It is well that I have heard this from thy mouth, but know if thou comest to die I will not come to thy burying, nor will any of thy family."

She answered:

"I need neither thee nor any other. God is great, and if I have no one else He will send two angels to put me in the ground."

About six months after, dear Fatima passed

away as one falling asleep. The evening before she asked her friend the missionary to come again and read to her, which she did. Fatima could not speak at the last, but there was a wonderful sense of peace in the room. A native friend said, "Fatima loved Sidna Aisa (our Lord Jesus). I have seen her cry for love of Him, and she talked of him to everybody. Oh! she talked to a great many people." Dear Fatima, she knew how to love!

Soon after Fatima passed away her daughter Chriera died and, as the neighbors told us, with her last breath begging her husband to leave his evil ways. Speaking of these and other Christians a native said, "Your people die in great peace, we should like to die like them."[1]

In Morocco, too, there are jewels for His crown —women who will never be known on earth but are written in the Lamb's Book of Life. To give any clue to some of the converts would mean the loss of life in order to wipe out the disgrace of a woman becoming a Christian.

Miss P. DeBoer, of the Dutch Reformed Church in Nyasaland, tells of the conversion of the wife of a Moslem teacher there. "The wind bloweth where it listeth, thou hearest the sound thereof but canst not tell from whence it comes nor whither it goeth, so is everyone that is born of the Spirit.

[1] Miss I. Lilias Trotter of Algiers.

"Among the Moslems down on the south end of Lake Nyasa, a mullah (priest) day by day chanted the prayers and officiated at the marriages, circumcisions, and funerals, but his wife was going to the school of the Christians, and there she was drawn to the things of God, the Holy Spirit worked in her heart and she began to think of following Christ. She asked to be admitted into the baptism class, and although her husband was the religious leader in the community (and she herself was born a Moslem) he did not prevent her in the least. After she had served her full time in the class and asked to be baptized the missionary called her husband and asked him whether he knew that she wanted to leave Islam and become a Christian. He was told that there would be a vast difference between her religion and her life and his, and everything the step she was taking would involve, yet he was perfectly willing for her to follow Christ. She was baptized and is a true follower of Christ. And it can be said to the glory of God that this is a genuine case of the conversion of a Moslem woman to Christianity."

The majority of colored Christians in Natal are afraid of converts and it is difficult to find anyone who will befriend a Moslem who is anxious to become a Christian, and so the work is made more difficult. But those who do make the venture despite the persecution of friends and the want of a friendly hand from Christians are very much improved.

6. Nigeria

The Hausa Moslems are almost as fanatical about keeping Christians out of their country as the people of Mecca. But Dr. Miller and his sister have persistently kept vigil, and sown their seed in the night with tears. Now fruit is appearing.

"J—— is a native of a small town a few miles from the walls of Kana, the great metropolis of the western Sudan. Her husband, who was a petty official in the native administration, divorced her when she became disabled by an ulcer in the leg. Her brothers who were to her in *loco parentis* received her, and all medicines having proved unavailing, they reluctantly agreed that she should try the skill of the English lady who had so mysteriously settled among them. After some months she was sufficiently treated to be able to walk and earn a living. Her former husband eagerly sought her out; her brothers were anxious to spare no pains or money to marry her suitably.

"To a Moslem woman the prospects were bright, but J—— had tasted something better. She was forbidden to speak or sing of Jesus in her brother's house, so J—— remained silent, and prayed in her heart and refused to do the Mohammedan prayers or observe the Fast. Food was forbidden her and finally shelter, but not until she had slept a night in the open, in the wet season, and tasted the uttermost bitterness of being forsaken, did I take her to live with me as a sister in the Lord. She was baptized in an open pool

three miles from Kana city, July, 1923, and the following Sunday partook of the Lord's Supper. By learning to weave and other simple native industries she supported herself until an offer of marriage came from a Christian widower of the Hausa church in Zaria. She has since maintained a steadfast Christian character, notably in her zeal for telling her friends and neighbors the joy that is hers in Christ."

7. *Palestine*

It is a strange paradox that in the land where Christianity was born Islam is the dominant religion and by far the majority of the inhabitants are Moslems; the daughters of Hagar are more in number than the daughters of Sara; in the country where the bondswoman and her son were cast out they are now in possession. But these daughters of Hagar are still in bondage, the bondage of ignorance, of superstition, of suffering and of sin; some of them are breaking their bonds because of the teaching of the free woman, i. e. the Christians who have heard the call across the water and have gone out with the glad tidings that in Christ all are free.

A worker in one of the missions tells of a few who have accepted their freedom and are following the Lamb.

"A young Moslem woman was in a school in Palestine; she heard the truth and accepted the Lord Jesus

Christ, but because she was a descendant of Mohammed and all her relatives were of the religious class, the missionary hesitated to baptize her. She came again and again and gave such clear evidence of her conversion that she was baptized at the same time that a young Persian convert was baptized. After her baptism she was obliged to flee into Egypt, but she was traced there and forced to return to Palestine. She was tied and chained in the house so that she could not have anything to do with Christians. But after a while this severity was stopped. She used to visit the mission house, usually covered with an old faded shawl but on throwing that aside in the house she was always well dressed. She was hungry for the truth and showed every evidence of being a true Christian. After the war and the return of the workers to Palestine they tried to find her but have not been able to either trace her or get any clue that would lead to her discovery. She may have joined the noble army of martyrs. It is unbelievable that she went back to Islam."

The same mission baptized a young Persian woman who is holding fast to her faith. She taught a class of Moslem girls for a year but is now in a hospital studying to be a nurse. She is a member of the church where her brother has been an elder for some time, also a convert from Islam. Two young Moslem women attend the same church but are not yet baptized. They are both completely changed and one of them recently had

a real vision of Christ. She is too young to be baptized but has absolutely refused to be married to a Moslem and her parents have no hope of retaining her as a Moslem.

With echoes of a new freedom for women in the Near East we may expect that many who are now hidden disciples will be encouraged to come out and take their stand for Christ.

8. Abyssinia

In the Acts of the Apostles, we have the story of the conversion of the treasurer of Candace, Queen of the Ethiopians. Whether he preached the Gospel in Abyssinia or not is not known but one is led to think that he had something to do with it. We know the people became Christians for the old church remains until this day. However, a large part of the population have yielded to Islam—it is estimated that nearly one-third are Moslems out of its eight millions.

Twenty years ago Sheikh Zaccaria had what he believed to be a vision, and he began to preach to Moslems from the Kôran. But in his studies of the Kôran he so constantly ran across references to the Bible ("the books sent before") that he thought he would get a copy and went to the Swedish mission and obtained from them a Bible. After that he began teaching more Bible than Kôran. He was accused of heresy by his Moslem

acquaintances. Then he was brought before King Menelik in 1907 and was ordered to present his opinions in debate with learned Moslems. He was exonerated and given royal permission to teach Moslems in Abyssinia where and when he wished. The Swedish missionaries were ready to help him and teach him.

Zaccaria was finally led into the evangelical faith and was baptized by an Abyssinian priest (it was probably less embarrassing than to join a foreign Christian community). Being a powerful preacher he soon began to draw Moslems to Christ. His intimate disciples he appointed leaders, apportioning the country into districts. His death checked the movement, but it is estimated that about seven thousand have through his preaching come out of Islam to Christianity.

The testimony of all who are acquainted with these new Christians agree as to the responsiveness to Christian truth. There is no mention of women converts but there are undoubtedly those who have followed husbands, brothers, and fathers, and have accepted Christianity.

Story of an Abyssinian Girl

"Raiet was born about thirty-seven years ago near Massaua in the Italian Colony of Eritrea. Her people were nomads of the Habab tribe, keeping herds of goats and cattle, doing some farming near the village of Sahati, but spending the greater part of each year in

roaming from place to place with their herds. When Raiet was only two years old her mother died leaving her to the care of her father and brothers. All the members of the immediate family were fanatical Moslems and Raiet naturally grew up in the same faith.

When Raiet was about twelve years old she wished to enter the Swedish Mission School for Girls at Bellasa. The suggestion was promptly vetoed by Raiet's father and brothers and every step taken to prevent such a thing from happening. Eventually, however, in the company of a soldier brother, Raiet went to visit a woman relative of her mother at Asmara, about seven miles from Bellasa. The relative's husband was a servant in the mission and desired to help Raiet enter school. Under the cover of night the little twelve-year-old girl was secretly conducted to Bellasa and had her wish to enter school fulfilled.

"In the meantime, a change was coming in the girl's life. She heard and began to believe in Christ as her Saviour. Two years after her entrance into the school she was baptized, taking the name Heriti. Her baptism naturally ended the desperate attempts of her family to convince her of her error. Her engagement to a corporal in the army, which had been made for her at a very early age, was considered annulled by the baptism and her father had to repay the money which had been given by the prospective husband. Thus Heriti's ties with her past life were severed but a new and richer life in Christ had opened to her. Two more years in the Mission school served to develop a naturally good and intelligent girl into a strong Christian character.

"As time passed her intelligent knowledge of the Bible and true Christian spirit led to her appointment by the mission as a Bible woman. At present Heriti is employed in this work in Asmara and also spends a part of her time teaching the younger boys and girls in the Mission school. In the school and from house to house, among both Moslem and Christian, she sows the seed of the Word of God in the lives of women and children. May it grow and bring forth fruit of faith like her own; faith, which, though accompanied by persecution and suffering, has counted nothing too dear that Christ might be gained and His Name honored in her life."

II

The Challenge

*A Live Wire from Ceylon**

By Henry Atkinson, Muswell Hill, Ceylon.

Our train had halted at a certain station and when a colored man came to the door one of the passengers exclaimed, "Hello, here comes a nigger!" Before we reached King's Cross that term of opprobrium was withdrawn, and I fancy that the man who used it will use it no more.

To the amusement of our fellow-travellers my colored friend inveigled me into a talk on comparative religion.

*From the *L. M. S. Chronicle.*

"Did I know that the Mohammedan believed in prayer?"

"Did I know that when the prayer season came the Mohammedan would brook no interference; he *would* pray?"

"Did I know that at all times and seasons the Mohammedan was a missionary?"

"How far could I, a Christian minister, say that of my people?"

"How was it that just now in the restaurant car few or none apparently had asked a blessing on the meal?"

My fellow passengers dropped their papers and listened.

Here was a man whose entire tradition was that of Islam; trained in a Mohammedan university; a man of culture and a gentleman to the finger-tips. Time and again I had to make concessions to the charges he brought against our Laodicean handling of the faith of Jesus Christ.

My fellow-passengers took up the cudgels for me. For their own sakes I was almost sorry that they did because of the sound thrashing each man experienced in turn as the colored man asked:

"Who were *they* in the service of Christ? What were *they* doing for their Master?"

"How far, in loyalty, would their life compare with his Mohammedan kinsman?"

"How did they employ their Christian Sunday and

what were the opportunities they were seizing to act the part of missionary and maintain their Master's witness?"

It was a searching inquisition; all the more so in that it was so evidently sincere.

Then came the man's own confession. In distant Ceylon he had heard the call of the Empire and in 1915 had come to fight in the war for the great white King. For the first time he had come into contact with the Christian message; had listened to the evangel of the soldiers' padre; had secured a copy of the Gospel and one day found himself weeping over the majesty of its example and the glory of its ethics. There, in a Flanders billet, he had bowed his head and confessed himself a trophy of the Son of God.

He told his story at length, impressively and tenderly, till not a man in our company but knew that he was in the presence of one of Christ's miracles and the most unassailable of all Christian arguments.

For this man's part the best of his Mohammedan traditions were brought over and reconsecrated. He would insist for himself and others that what loyalty meant for his old faith it must also mean for the new.

Under the constraint of this railway missionary, one of my fellow-passengers promised that he would go to his vicar that very night and surrender

himself for service. Every man of us knew that through this dark-skinned Cingalese we had been brought face to face with the Master of us all.

I have since learned that this man is the son of one of the richest princes in Ceylon. When he wrote to his people to tell of his Christian choice his father offered him £40,000 to abjure it, and when he declined, his father disinherited him. For three years he lived a life of abject poverty, picking up stray jobs on the docks and giving most of his time to preaching among colored seamen. He is the livest wire I know in the kingdom of God.

A careful observer and worker for Christ among the followers of Mohammed, while he assures us that Islam has reached the days of approaching decay and fall, adds that no mistake can be greater than for the church to be over-hasty in its efforts to Christianize. Infinite patience, caution, capacity for waiting, are imperative in this work, things harder to attain sometimes than courage and initiative.

"The approach must be truly Christian, the outgoing of love alone. Even if Christians have suffered grievously at the hands of Moslems, in it there will be no place for enmity. The central thought cannot be that of self in any of its forms, that which had been the root of the old attitude. Instead there will be the utter purpose to help Moslems at any cost. Christ

yearns over the Moslem world; the Christian Church must yearn also. And this love will express itself in all the varied forms of helpfulness made necessary by Moslem need. *The purpose is not to conquer but to save.* It is said that at the Lucknow Conference several years ago there were present five Christian clergymen who formerly had been Moslems. At one time or another during the Conference each of them bore his individual testimony that the first thing which had drawn him toward Christ was kindness shown him by some Christian.

"Its message will be a testimony to spiritual experience, not a teaching regarding religious doctrine and practice; rather what is needed is to *tell them facts of personal spiritual experience*, which they do not know. Its purpose will not be to convince Moslems by argument of the truth of Christian theology, or to persuade them to accept Christian moral and social standards. Its aim will be to offer to Moslems that spiritual something which, by the divine grace, we possess in Christ."

Wanted for Asia: Wisdom, Toleration, Sympathy. Thus comes the appeal of our missionaries:—

"The birth of a nationalistic spirit is the great outstanding event in Asia in this century. The present differences may be patched up and smoothed over temporarily, but, rest assured, Asia will never again be what it was before. This is the renaissance in Asia. It has come to stay, and is pregnant with the gravest

possibilities to the Western World as well as to the East unless the situation is met with Wisdom, Tolerance, Sympathy.

"Here then is something very real and concrete for which to pray: for the peace of Asia, for the growth of inter-racial friendship and mutual sympathy in Asia, and finally for the uninterrupted growth of the Kingdom of God throughout the world."

What the women of the Moslem world need supremely is the sacrificial service of their Christian sisters from the West. For Western civilization carries with it *no* redemptive power; Christ and Christ alone can meet their need.

READING LIST

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MOSLEM POPULATIONS

Country	*Total Moslem Population by Continents*	*Moslem Totals in Provinces*
NORTH AMERICA	11,000	
SOUTH AMERICA, chiefly Brazil, Guiana, and Trinidad	193,429	
AUSTRALIA AND POLYNESIA	40,000	
EUROPE	17,789,957	
Albania		830,000
Bulgaria		672,500
Greece		475,000
Hungary		
Montenegro		105,000
Roumania		44,087
Russia		
European Minor Areas		15,200,000
Siberia		120,000
Serb.-Croat-Slov. States		343,370
AFRICA	59,444,397	
Belgian Congo		1,764,000
Portuguese		
Guinea		100,000
Mozambique		130,000
Spanish		
Rio de Oro and Adrar		79,500
Ifni		20,000
Spanish Morocco		495,000
Abyssinia		2,000,000
Liberia		300,000
Italian		
Eritrea		300,000
Somaliland		650,000
Libia		700,000
French		
Algeria		4,979,547
Congo		5,700,000
Mayotte and Comores Madagascar		75,000
Somaliland		65,000
West Africa		
Senegal		1,225,000
Guinea		1,563,000
Ivory Coast		305,000
Dahomey		294,000
Carried Forward	77,478,783	

Country	Total Moslem Population by Continents	Moslem Totals in Provinces
AFRICA (Continued) *Carried Forward*	77,478,783	
Sudan		1,551,000
Upper Volta		444,000
Mauritania		250,000
Terr. of Niger		1,084,042
Tunis		5,323,495
British		
Uganda		73,000
Nyassaland		50,000
Egypt		11,658,148
Sudan		427,000
Tanganyika		1,276,600
Zanzibar and Pemba		183,600
Basutoland, Bechuanaland, Rhodesia, Swaziland		9,035
Union of South Africa		45,842
Nigeria		10,833,000
Gambia		28,800
Gold Coast		101,400
Sierra Leone		300,000
Togoland		500,000
Cameroons		578,000
Somaliland		300,000
ASIA AND ISLANDS	157,336,206	
British		
Aden and Perim, Sokotra and Kuria Muria		66,000
Bahrein Islands		109,000
Borneo, Brunei, Sarawak		336,400
Ceylon, Maldive Islands		372,199
India, Provinces and Dependencies (For Provinces see Gov. Census)		70,000,00
Straits Settlements		258,791
Fed. Malay States		420,840
Protected Malay States		758,060
Cyprus		56,428
Armenian Republic		670,000
Azerbajian		1,572,929
Georgia		2,300,000
Carried Forward	234,814,989	

Country	*Total Moslem Population by Continents*	*Moslem Totals in Provinces*
ASIA AND ISLANDS (Continued)		
Carried Forward	234,814,989	
Mesopotamia		2,640,700
Palestine		600,000
Oman		500,000
Persia		9,350,000
Siam		150,000
Syria and Lebanon		3,000,000
Turkey		8,321,000
Arabia (Independent)		3,400,000
China		
China Proper		6,433,000
Dependencies		2,703,000
Afghanistan		6,380,000
West Indies, Portuguese		
Timor		9,000
American		
Philippines		586,999
Dutch East Indies		36,000,000
French		
India		13,260
Indo-China		328,600
Total	234,814,989	

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